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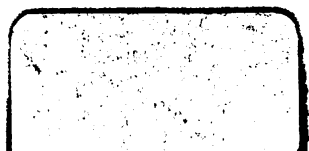
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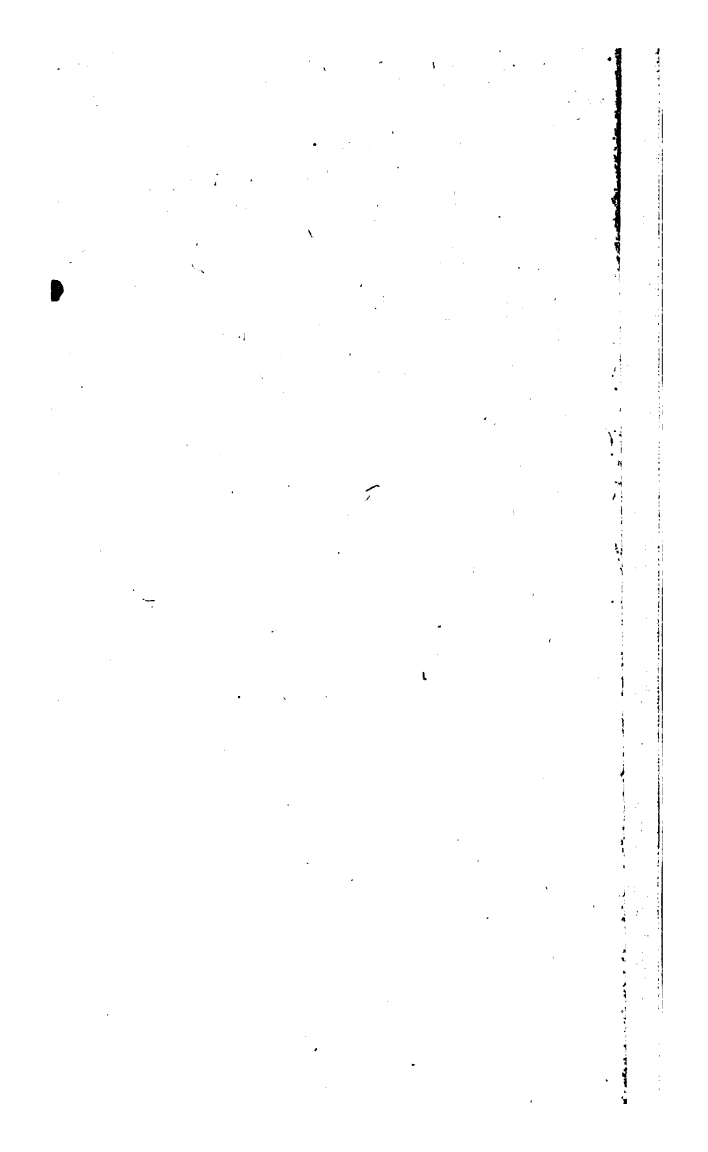
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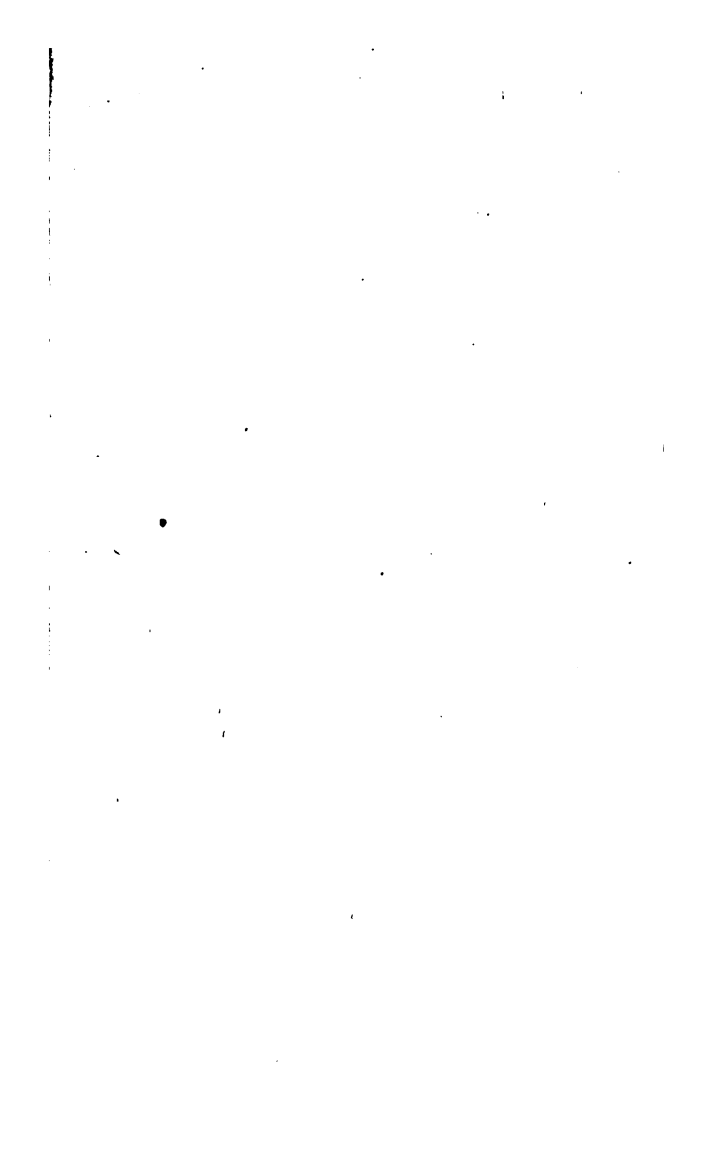
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Byrd  
Byrd  
A. H.







**NARRATIVES,  
PIOUS MEDITATIONS,  
AND  
RELIGIOUS EXERCISES,  
OF  
ANN BYRD,**

*Late of the City of New York, deceased.*

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**Second Edition.**  
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## INTRODUCTION.

THE following pages have been selected from the writings of Ann Byrd, daughter of Joseph and Elizabeth Byrd of New York. They are presented to the public, in the hope that some utility will result to seriously disposed minds, particularly among the youth, on the perusal of the views and reflections of one of their contemporaries, now removed to the world of spirits.

Ann Byrd was born in the year 1798. Under the tender and watchful care of her parents, she was preserved in much innocence and sweetness of disposition during her childhood. Her affection was particularly manifested towards her elder and only brother, and by him reciprocated, so that parental testimony has been borne since the removal of them both by death, that no unkind word was ever heard spoken by one to the other. This harmony and mutual affection continued with them through life, greatly to the satisfaction and endear-

ment of their parents, and also to their own religious improvement. A mother's testimony says "Through these children an evidence was furnished of the power of gospel love, in expanding the heart towards all the human family. They also loved religious retirement, and the attendance of meetings for public social worship."

In very early life, her tenderness towards animals was conspicuous—and she appeared to feel deeply for their sufferings. When riding in a carriage, she would often propose getting out to walk, in order to favour the horses in going up hill.—She always manifested great care in avoiding to give pain to inferior animals, or to destroy the sweetness of that life which we could not give them.

When very young, before schools on first days were instituted for poor children, she often had them collected on the afternoons of that day. In these companies she not only promoted their learning to read, but often furnished them with what she thought would be pleasant and useful to them. By this means she became generally beloved by

them; yet she was preserved from assuming any praise or consequence to herself.

After Ann Byrd grew up to mature age, she was much engaged in the care and tuition of little children; and she frequently encouraged seasons of silent retirement among them. In these opportunities, it was obvious at times that the minds of the children were solemnized, and tendered with the impressions of Divine goodness. She manifested a deep interest in the real welfare of the pupils placed under her care; not only for their physical comfort and health, but especially that their minds might be disciplined to virtuous principles, and early imbued with the necessity of obedience to the voice of Truth inwardly manifested. She considered the right cultivation and direction of their intellectual faculties of vast importance to their present and future well being—and that of succeeding generations.

Notwithstanding the delicacy of her constitution, she was an example of great industry and application; so that she often went through the business of her station to admiration. She seemed constantly to have her eye fixed on the great Pat-

tern of christian excellence, and in following the path of self-denial, to be diligently engaged in doing good. Yet her alms were given in secret, and the works of charity and benevolence which called forth her active exertions, were not done to be seen of men. Of her it may be said,

“ Far from the madding crowd’s ignoble strife,  
Her modest wishes never learn’d to stray ;  
Along the cool, sequestered vale of life  
She kept the noiseless tenor of her way.”

She felt much on the subject of slavery and oppression ; but she maintained her testimony without ostentation. John Woolman’s remarks on these subjects, and on excess, luxuries and superfluities, she felt to be weighty and flowing from a true and living concern. Such appeared to be her feelings of sympathy with the afflicted, oppressed and suffering, that she often as it were put her soul in their soul’s stead.

She had a strong testimony against detraction ; and it grieved her tender spirit when she heard any thing like reporting evil one of another. She endeavoured to discourage that disposition which would surmise evil, or carry tales to lessen the

character of others, saying, it was better to talk about things, than about people, unless we could say some good of them. Her concern seemed to be to set a watch over her words, so as to be kept from evil. Under this care, she was concerned to avoid frivolous or trifling conversation; yet she was innocently cheerful and pleasant in social converse, and loved the company of her friends and relatives.

About the twenty-fifth year of her age, she was concerned to appear in public testimony in our religious meetings. The meekness and gentleness of her spirit, and the love and sweetness that clothed her innocent mind, together with the savour of life accompanying her communications, rendered her labours in the ministry acceptable to her friends.

At a Quarterly meeting held at Flushing, on Long Island, she appeared in a weighty testimony, attended with great sweetness of love, in which she enlarged on the text, uttered by Jesus before Pilate, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." On this she expressed the view,

that the dispensations of Divine love which are extended to and spread over the minds of men, lead into love and affection for all around them. What a precious state for us to witness! In this love, we can endure tribulation with unconquerable patience, and leave our cause to the decision of a righteous Judge; praying for those who may injure us, and following his blessed example who under suffering said, Father, forgive them; for they know not what they do. In this state of meekness and love, we should be preserved from that disposition which is contrary to the spirit of Christ, who said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Oh! that the dark cloud of hatred and war, and strife and contention, might be removed from the professors of christianity; so that men may no longer weary themselves with their own deceivings.—Those only will stand in the time of trial, who have placed their dependance and their trust in the all-sufficient arm of the Almighty, and who have no confidence in the arm of flesh,—who know the kingdom of their Divine Master is not of this world,—and who prefer his cause to all other con-

siderations. Such will be kept in peace and safety, who endeavour to lead a quiet and peaceable life in all godliness and honesty. Neither will they be tossed about by any of the changes that are occurring; but being satisfied with the peace of God in their own souls, they will lean upon him alone,—not daring to mix with any thing but what they know proceeds from the light and spirit of Truth. This they profess to own as their safe guide; and by its influence are led out of every thing which is not conformable to it. The times call for great watchfulness. Under these considerations, my mind is exercised, and concerned to call the attention of the professors of Truth in the society of Friends, and invite them to stand separate from every thing that has not its life in the Truth.—Until this is the case, we shall feel weak in maintaining the dignified testimonies to the peaceable spirit of the gospel of Christ. In this gospel and power, the prophet Daniel saw the saints of the Most High standing, saying one to another, How long shall these things be? But they were not mixed with the multitude, they were trusting in the Lord alone.

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Although her declarations were short, and uttered with much diffidence, yet they were impressive and edifying; so that in the year 1831, the ministers and elders of New York monthly meeting were united in acknowledging her gift, and recommending her as a minister of the gospel. After her decease, the following minute was placed on the records, in reference to her case: "Our beloved friend Ann Byrd has since departed this life; —the record of this meeting and that of the Quarterly meeting, of unity with this dear friend in her religious exercises, continue lively before the meeting, and her memory is felt to be precious."

She departed this life on the 9th of the 5th month, 1831, aged about thirty-two years and a half, and left a memorial of sweetness in the minds of survivors.

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## NARRATIVES, REFLECTIONS, &c.

11th month 3d, 1816. At the close of the eighteenth year of my age, I am about to enter a new scene of life, in taking part of the charge of a little company of active children: may best wisdom direct my movements therein. I sometimes look at it as a situation rather trying to a natural constitution, at best, not very strong; and as a scene of exertion that will require constant watchfulness.— But when I consider this life as a state of probation, designed for exertion, and our future bliss depending in great measure upon the right employment of the short period of time allotted us here,— that we are not to expect a reward without labour, and that faith alone without works will profit nothing,—I am encouraged in the remembrance of that saying, “he that laboureth receiveth wages and gathereth fruit unto life eternal.” If the single talent only is dispensed to us, it must be improved, in order to avoid the sentence pronounced against the slothful servant, and be entitled to the approbation of “Well done.”

These considerations with others reconcile me

to my present allotment: and though my influence may be small, yet if I can be of any use to a single individual by instilling the first rudiments of useful knowledge, or by awakening the least spark of latent goodness in the youthful breast, it will be a sufficient reward for my exertions.

But on entering upon the duties of my new station, I found it a difficult task to rise at once from the state of a scholar to that of a teacher in the same school, without giving offence to my companions who had been accustomed to be on an equality with myself. These difficulties however in some degree vanished, as I endeavoured to dismiss all appearance of assumed authority; and when obliged to reprove error, to do it more by convincing the judgment of the offenders, than by harshly reproofing them.

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2d month 1st, 1818. Can I look back with approbation on the last three months, in which I have been engaged in a different station in this large family? Or has the time been spent unprofitably to myself, and without benefit to others?—Have I endeavoured to invite and allure some of my young friends who have strayed into the paths of vanity and folly, to return and seek an acquaintance with the Author of happiness? And have I set them a right example, by daily endeavouring

to walk as becometh a christian? I am sensible that dissipation of thought, occasioned by a variety of engagements, has too often prevented me from closely attending to that "still, small voice," which is not heard in hurry and commotion.

First-day evening. This day has been spent, partly in attending upon the sick, and partly in endeavouring to instruct some neglected little children, that often attend here on first-day. And although it deprives me of the more agreeable occupation of reading, and prevents me from enjoying the society of my beloved family at home, yet the hope of benefiting these little outcasts of humanity reconciles it. I also think the instruction of them is a profitable exercise for our other scholars, as it gratifies their benevolent feelings, and at the same time prevents that lassitude and repining which an exemption from their daily studies, confinement, or the recollection of their home-delights, often produces.

14th. How variable are my feelings! Yesterday, the shades of despondency surrounded me, and cast a sable gloom on almost every object: but to-day, a tranquil calm pervades my spirit and I can look with mild complacency on passing events; I can answer, without petulancy, the numerous demands of my little friends who are

pressing around me. Is this the effect of a natural cause? of health? of animal spirits? or, is it the tranquillizing power of my guardian Preserver, who bids me rejoice evermore, pray without ceasing, and in every thing give thanks?

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The delights of friendship I highly relish, and social intercourse sometimes appears to me among the dearest of my earthly blessings: yet, when enjoying the company of our friends, there are so many incentives to communication, that unless the mind is constantly on the watch, there is danger of sliding imperceptibly into unprofitable converse; and we are too frequently induced to violate the golden rule of doing to others as we would be done by, and of loving our neighbours as ourselves, by speaking of the absent in a manner that might be wounding to their feelings. In ransacking the memory to find subjects to talk about, there are often many introduced that it would have been better to have left in silence.—May I be careful in conversation to pursue that only in which real utility may be found, or that which is worthy the attention of rational, accountable creatures, and calculated ultimately to show forth the praise of our adorable Creator.

10th mo. 30th. Oh! that I may be enabled to calm the turbulent passions and propensities of

the children over whom I am placed. I sometimes feel my present situation to be a trying one. A disposition like mine that is fond of retirement, feels the want of some retreat, where the mind can unbend itself, and calmly reflect. For want of such a place, I sometimes sigh for the tranquillity of home, where unobserved I might relax my feelings and enjoy my thoughts in quietude. Yet I am sensible that every situation has its difficulties, and I earnestly desire that wherever I am, and whatever I do, I may in no way, by omissions or commissions, injure the blessed cause of Truth, or hinder the work of righteousness in a single individual.

12th mo. 12th. I once more resolve to be increasingly industrious: I am convinced that my improvement depends upon it, and that I can never obtain any thing worth having without it. I have no natural powers to depend upon; and without industry, application and attention, I cannot advance in any desirable attainment. By a careful division of my time, one-fourth of it will be at my own disposal, after allowing seven hours to nature for renewing her wearied powers in necessary repose. I have experienced some of the benefits derived from reading and reflection, and I desire to resist the tempting trifles that are ready

to occupy the mind at every careless interval.— And may my time, my studies, and my all, be at the disposal of Him who alone can preserve me from error, and whose will I desire in all things to obey.

5th mo. 1st, 1819. For a few days past I have been busily occupied with my friend S. M. in preparing her residence in the city for the reception of scholars. This morning, a number of interesting little girls joined those already here; and there appears a probability of her having a large school. It is an open field for the exertion of her talents. Much good or hurt may be done among plants whose tender growth receives whatever bent the cultivator's hand may give them. In regard to education, how beautiful the analogy between the natural and intellectual world! It is requisite for the gardener to be supplied with a variety of tools, among the most useful of which is the pruning knife, which must necessarily be sharp and smooth;—sharp enough to remove every part of the useless and obnoxious branches, and smooth enough to prevent any injury to the living bark around them. How obviously this points to some of the qualifications of those who have the care of youth! May the softening influence of Divine love so clothe our spirits that in all

our movements towards the children placed under our care, its influence may be felt, and their minds receive a right direction.

6th mo. 9th. The weather being very warm, and I unaccustomed to a residence in the city, have longed for the enjoyment of the pure air of the country, and to gaze on the green pastures.— My languid and debilitated frame requiring something to invigorate it, I rode out to my dear parents' residence at Manhattanville. The country appeared beautiful, and I was regaled with the refreshing coolness and fragrance of the air, as well as delighted in beholding the rich verdure of the landscape, and in listening to the cheering melody of the birds. In the evening, as we were walking by the river's brink, my attention was struck with an unusual appearance in the heavens; —a beautiful luminous arch extending across the horizon, very much resembling the rainbow, though less vivid in its colouring. The moon had just risen in "cloudless majesty," and the evening was unusually fine. Recollecting the descriptions I had seen, of what is termed the "lunar bow," I no longer doubted this being that beautiful but uncommon phenomenon.

Next morning I returned to the city in time to attend our fifth-day meeting. It was small and

silent, but I hope not an unprofitable one to me. I love to indulge in the luxury of undisturbed thought; and I believe we may easily get into the habit of attending these meetings in order to gratify an inclination that loves to sit down without interruption to an intellectual feast of its own choosing; and thus, with an appearance of sanctity, there may be little or no religion at all in our silent meditations. But there is One who can never be deceived—and he knoweth them that are his spiritual worshippers, and in the day that he maketh up his jewels, these will be placed among his treasures.

1st mo. 11th, 1820. Death has of late been walking around us, and is carrying off one after another to their final abode. Repeated warnings are given to set our houses in order, as none of us know whose door may be entered next. At the closing hour of life, how will the world sink in our estimation! All then to be valued will be treasure in heaven. How insignificant will the trifles we now doat upon then appear! It will then be of little moment whether prosperity or adversity has attended us,—whether the path has been smooth or rugged, provided our part has been rightly acted.

May I with increased diligence endeavour to



fulfil the duties of my day, while health and ability are granted me. May I visit the dwellings of sickness and sorrow, and do all in my power to relieve the afflicted, let their trouble arise from whatever cause it may. Poverty and riches may prove to be temptations; and they who have been drawn aside into error by either, experience sorrow. There is but one way of securing to ourselves that bliss which the righteous only can enjoy; and that is by constantly endeavouring to do the will of our Creator, who placed us here. And though trials are permitted to assail the righteous, they are and ever have been supported by Him whom they desire above all things to obey.

2d mo. 24th. An unusual degree of serenity has attended me to-day, for which I know not how to assign a cause. Nature indeed is lovely, but here in the city its beauties are little seen. The unclouded rays of the sun are animating; but is there not also something within us that unites in concert with all that is pleasing around us? I have just been attending the Northern-district meeting; and while sitting with some of my friends, who I believe are endeavouring to fulfil the duties of their day, my spirit was sweetly united with theirs, and I felt myself introduced to an intellectual banquet. In humble gratitude I was led to reflect,

that many of those who peculiarly enjoyed the bounties of heaven, were led through great tribulation; and the prayer arose within me, Lord, let not thine hand spare, nor thine eye pity, until all in me that offends is removed. To feel thy displeasure is woe indescribable; to experience thy favour is bliss unutterable.

4th mo. 1st. I am now about entering a new situation, and one that is increasingly responsible. The instruction of children appears to me an important engagement, and I earnestly crave an increase of strength for the present undertaking.—While I am endeavouring to impress on them the necessity of diligence in the acquirement of literary knowledge, may I be enabled to lead their minds to a due remembrance of their Creator in the morning of life.

After a busy day that has been occupied with the arrangement of our effects, I have seated myself by the fire-side in a room of our new dwelling in which I have been placing some old furniture in a style of what may be considered homely simplicity; yet I can look around me with pleasure and with cheerfulness. This state of tranquillity, I am convinced is most enjoyed by those in the middle ranks of life, those who in true moderation let their own hands minister to their necessities,—

those who are "diligent in business, fervent in spirit, serving the Lord."

10th. What is it we are toiling for with so much avidity? We have been preparing our house for the reception of company, cleaning every corner, and contriving improvements of various kinds: but in the midst of all this activity, are we earnestly endeavouring to set our hearts in order, remembering that every moment we are in the presence of the greatest of Beings. Oh! that our attention may not be too much absorbed with the petty trifles of life, so as to retard our progress toward the promised land. Every situation has its trials; they are inseparable from the present state of our existence: but if they are improved so as to work out for us an exceeding and eternal weight of glory, what blessings they will prove!

16th. My reflections this day have been solemn and impressive. I have considered the importance of life, and the responsibility attached to my present station. What are all the bawbles of ambition and the dust of avarice, when eternity presents itself to the view! The favour of heaven outweighs them all. I feel myself as an unworthy receiver of past and continued favours, yet I have confidence still to petition, that wisdom and

humility may be granted me in whatever situation I may be placed.

6th mo. 18th. When we are brought into a state of true humility, and are desirous of doing the will of our heavenly Father in all things, small duties are often pointed out to us; and for the fulfilment of them the reward of peace is felt,—a heavenly serenity pervades the mind, and a happiness is enjoyed which “nothing earthly gives, or can destroy;” and this too is sometimes experienced in the midst of adversity. Those who are apparently enjoying the delights of affluence, are often strangers to real happiness, and are frequently pining in secret for something they do not possess. A life of useful exertion appears to have been designed for us, and a state of real enjoyment is not often felt without it. In the useful concerns of this life, there is a variety of engagements, suited to our different capacities and conditions;—mine, at present, seems arduous to a mind that is fond of retirement, and nature is sometimes ready to shrink from the charge I have undertaken: but when I recur to first impressions, and believe it was rightly entered into, I feel reconciled to it, and comfort myself with the gracious assurance, that Divine aid is promised to those that rightly ask it. May I value no terrestrial ob-

ject above its real worth ; but daily consider myself as a pilgrim sojourning in a land of probation, where perhaps diligence may hasten the accomplishment of the journey. How often do we see those whose lives have been industriously employed in the service of their Creator, early taken from a world in which their work has been performed, and we have reason to believe the reward of a well-spent life has been granted them on their entrance into an eternity of blessedness. Oh ! may I never place a standard of excellence in any human being, nor value by comparison a superiority in small attainments, which in the regard of eternal excellence would not advance the possessor an hair's-breadth ; but let it be my daily endeavour to seek the approbation of my heavenly Father. May I diligently attend to my necessary and proper business, and when engaged in it, strive to maintain a fervency of spirit, suited to a being desirous above all things acceptably to serve its Creator.

30th. True prayer, I am induced to believe, is the petition of a superior intelligence within us that communicates with the Almighty himself. So it is said, "there is a spirit in man and the inspiration of the Almighty giveth him an understanding." Some of the children placed here, having been early exposed to rude company and

injured thereby, and also accustomed to harsh treatment, appeared to require severity ; but I knew not how to govern their rebellious propensities. Feeling the weight of my burden, which seemed heavier than I could bear, and in the consciousness of my own weakness, I implored Divine assistance, and it has been mercifully granted me. My Divine Master seemed to take the reins of government into his own hands, and the minds of these children became clothed with a degree of meekness and gentleness, that convinced me my prayer was heard and regarded.

But we have also a company of intelligent, interesting girls, who are at that important period of life when the character is just forming, and the bias now given to it may lastingly remain. They are entering the world with pleasing expectations ; and I trust are measurably sensible that their blessings proceed from the Father of mercies, whom it is their privilege as well as duty to obey. Oh ! that they may be brought still nearer to Divine Purity, and enabled to discover the transcendent beauty of the Lord's courts, and that an hour in communion with him is of more value than a thousand passed in the full enjoyment of earthly delights.

7th mo. 1st. The multiplied blessings, both

temporal and spiritual, that are daily conferred upon me, are cause of humble gratitude to the great Giver of them; and I earnestly pray that I may make such use of them as will tend to his praise. Many of the dear children that are here under our care, will be likely to have abundance of this world's wealth at command: may I endeavour to show them the danger of placing too great a value on the perishing things of time,—those fleeting enjoyments which, when compared with the happiness that proceeds from a consciousness of having rightly employed both time and substance,—sink into insignificance. May they be persuaded to lay up treasure in heaven, and to place their affections on joys that will never fade.

8th mo. 23d. “In the multitude of my thoughts within me, thy comforts delight my soul.” Thus, while busily employed in the necessary engagements of the day, a ray of light sometimes darts into my mind, and an evidence is felt that I am in my right place. And though my present business is an arduous one, yet in the midst of my toils, trials and difficulties, there is at times a peaceful serenity attending my mind, that is more delightful to me than any other enjoyment; and with gratitude I am ready to say, Lord, it is enough. Should it be my lot never to enjoy more of human

felicity than at such seasons, I am content; and may a gleam of hope cheer my parting hour with the consciousness that I have not lived in vain.

3d mo. 18th, 1821. "The harvest truly is great, and the labourers are but few." When I look at the multitude of young persons inclosed within the pale of our religious society, many of whom appear to me as lambs straying from the Shepherd of the flock, and exposed on every hand to dangers,—my heart glows with earnest solicitude, and my desires are that they may be brought to a sense of their condition. How many in the prime of life and in the vigour of health, are wasting time and misapplying talents that were given them for a noble purpose, and greatly abusing or misusing the gifts of Providence! Might not the time now wasted in folly be employed in instructing the ignorant or in relieving the oppressed? And might not those talents which are now wasted or misused, be directed so as to promote the general good of society? But are not many of them saying in conduct, Who will point out to us a way of doing good? Gladly would we be employed in active usefulness, but who will make a beginning? May a spirit of energy invigorate, and a spirit of judgment regulate some of their elder associates, that they may engage in a work



of reformation. I fully believe the example of such has a more powerful effect on the minds of their companions who are wandering from the right path, than many precepts delivered by those who are further advanced in years.

3d mo. 21st. A letter lately received from my dear uncle in England, has ministered encouragement to my mind. I wish the comfortable hope he expresses may be realized, "that my present engagement may be blessed to my parents, to myself, and to the children entrusted to my care."— And may I, on my part, "maintain a steady exercise of mind in looking to and depending on the never failing Source of all sufficiency for direction and assistance in the discharge of the momentous duties of my station." He further adds, "may my dear young relations, amidst temporal favours, happily seek first that blessing which maketh truly rich, and whereunto no sorrow is added: then I trust they will experience a sufficiency of the good things of this life continued to them;—and may they remember that the earth is the Lord's, and the cattle on a thousand hills, and that he giveth them to whomsoever he will;—that he can bless or blast all their undertakings,—frustrate the fairest temporal prospects, and console in seasons of trial and affliction." He also mentions the de-

cease of dear Mary Naftel, who was here on a religious visit a year or two past, and the peaceful serenity she manifested at the closing period. She visited us when here, and at the table repeated those instructive, well-known lines of Pope :

" This day be bread and peace my lot,  
All else beneath the sun,  
Thou know'st if best bestow'd or not,  
And let thy will be done."

5th mo. 1st. My interesting little charge has just retired to rest: we have unitedly this evening felt the necessity of preparing, while in health, for an hour that all must meet. This afternoon, I sat by the bed-side of a dear girl, who, a few months ago, was blooming and healthy, but who now appears to be in the last stage of consumption. It was indeed a silent, but instructive lesson, and I felt it a privilege to be awakened from worldly pursuits to a renewed consideration of my own latter end. At a period like this, how vain and trifling appear the little important nothings that occupy so much of our attention !

I was once myself reduced by sickness to a state which my dear parents beheld with mingled emotions of hope and fear; and I was led to inquire into the state of my own mind, whether my accounts were in readiness, if it was the Divine

will that I should then take my departure. I felt no desire to stay longer, though surrounded with blessings that scarcely left me an earthly wish unsatisfied. Oh! may it be my happy experience at the closing period, to have an evidence that my work is done, and an indubitable assurance that I shall enter into that city whose walls are salvation.

28th. This morning the Yearly Meeting in New York commenced; and on looking over the large assembly, and observing the decorum and sisterly condescension manifested, I was led gratefully to acknowledge to Almighty Goodness the favour of being enclosed within the pale of a society, founded I believe by the direction of his own spirit. When we consider the dignified station this society has taken, particularly our own sex, we are led secretly to pray that the spirit of wisdom may direct its movements; and that its members, by individually dwelling under the Divine influence, may become lights in the world. But alas! are not many of them laying waste the profession of the principle, and causing it to be said by the observing multitude, Who is their God?—While on the other hand, there are many, I trust, who are endeavouring in meekness and humility to follow the footsteps of the blessed Jesus, and

who are also endeavouring to exalt the testimonies of Truth in the earth.

The great number of young persons who have lost their right in society by marrying out of it, has led Friends to consider, whether some step cannot be taken to prevent their parting so easily with a privilege they may ever after regret the loss of.

6th mo. 19th. The practice of reading a portion of scripture every evening, I have found beneficial to myself; though I have sometimes been afraid of getting into a formal way of doing these things, like the Pharisees of old. I desire to profit by the admonition that "unless your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

7th mo. 21st. This evening I have earnestly desired that I might feel an increase of spiritual strength,—that I might not live from day to day as though this life were the end of my existence,—its cares and its pleasures, the only important objects of pursuit. But may I daily keep in view the eternity before me,—an eternity to be spent in never-ending felicity or torment;—and that this depends upon the manner of spending the short period of time allotted us here. May my accounts

**be** in readiness, so that when thrown on a sick bed, **I** may have nothing to do but die. May I have all **my** outward concerns so regulated that I may then **have** no anxiety about them; but with calm **composure** leave the world in peace.

11th mo. 3d. This day completes the twenty-third year of my chequered life. The last year has been a scene of exertion: and though at present I see no other way of ministering to the necessities of my dear parents and myself, yet it appears to me that the time is not far distant when we shall be released from this engagement. But let me not murmur at our allotment. Blessings, multiplied blessings have attended us: may our hearts be impressed with gratitude to the great Author of them. And oh! that I may not improperly desire a release from that business which I believe has been Divinely pointed out to us. Although I feel myself a poor unworthy creature, yet, confiding in the mercy and goodness that have hitherto been extended to us, I earnestly desire, if any change is made that an evidence may clearly be furnished us of its being the Divine will.

12th mo. 1st. Observing the wretched condition of some poor sailors, my mind was introduced in serious reflections on their situation, and I was

led to query, What can be done to rescue that class of men from the degraded state of iniquity into which they appear to be too generally plunged?—Many piously disposed persons are ready to commiserate their condition in words, who yet do not hesitate to send them, at the peril of their lives, across the stormy deep, in order to procure not the necessities but the luxuries of life. I believe it is time for these and others to look around and consider the nature of their wants, their proceedings, and the ground of their movements, and to remember that the eye of Infinite Justice beholds all his creation. It appears to me that some who profess to be enlightened individuals are loudly called upon to cease from receiving the gain of oppression. I believe, if some who are now deeply involved in commercial concerns, were more desirous of laying up treasure in heaven, they would see a different field of exertion open before them;—they would be called upon to endeavour to loose the bands of iniquity, to undo the heavy burdens of the poor, and to let the oppressed go free.

3d mo. 3d, 1822. “Thou God seest me,” was the consoling language of poor Hagar formerly. Again, when destitute and forlorn in the wilderness, she looked round in vain for assistance, the eye of Omniscience beheld her sufferings and pointed out

a well of water (the most necessary support in that thirsty land) of which she partook, and it sustained the life of herself and her son. That omniscient eye is indeed the same yesterday, to-day and forever; and the consoling reflection still remains, that the minutest parts of creation are regarded by it.

17th. The clouds of gloom in which I have been enveloped these few days past, are breaking away, and my heart is grateful to the Author of all my blessings for permitting me to feel for the sufferings of the afflicted. I have sympathized with those who are labouring under mental depression, and even with the maniac whose mind is overwhelmed with morbid melancholy in his solitary cell. I have desired patiently to stand still, and see the power of my Creator, who, when all earthly objects cease to afford pleasure or consolation, can remove the vail of despondency and cause his own heavenly light to cheer the darkened soul. These reflections have brought to my recollection the peculiar situation of the amiable poet, Cowper; and I have been led to inquire why so pure a spirit should have been permitted to feel himself so entirely unworthy of the regard of Omniscience, that the evening of his days was clouded with depression, and his exemplary life hid from human observation.

21st. May we unite with the rest of the animated creation around us, in the enjoyment of the delights of spring; and experience the happiness of looking “through nature up to nature’s God.” In the still scenes of domestic life, this pleasure is peculiarly realized. The sweet repose we are permitted now to enjoy in our own little private circle, calls forth my warmest gratitude. It is as a gentle gale to the mariner who has lately been weathering the storm; and who, when all is calm and still, can look over his little bark and repair the damages it may have sustained.

4th mo. 8th. My spirit was this morning contrited and comforted, and an evidence has been felt that we are under the protecting care of a merciful Father, who, though of purer eyes than to behold iniquity with any degree of approbation, yet when the heart is humbled before him, and the language uttered, Lord, thou knowest that I love thee, and desire thy favour more than any earthly enjoyment,—condescends to meet with his children and bless them. I have nothing to ask but the continuance of his blessed protection. In child-like simplicity, I desire to be daily taught of him; and may I wait at the gate of wisdom, viewing myself in that “unspotted mirror” which flatters not, but dis-



covers or makes manifest the imperfections of the heart.

5th mo. 6th. I can acknowledge with Jacob of old, I am not worthy of the least of all the mercies that have been shown unto me. Mercy, unmerited mercy has followed me all the days of my life. May I dwell in the house of the Lord forever, to behold the beauty of his courts, and to inquire in his temple.

When the charge of a large family became increasingly burdensome to me, I was relieved from it. I can now cheerfully attend to the daily exercises of the school; but at the same time I feel in an increased degree the necessity to gird up the mind, to watch and be sober. If the little mortifications I often meet with, humble my spirit and refine my nature, I desire not to consider them as evils; and whether I meet with success or disappointments in my future path of life, I desire in all things to say, Thy will, O Lord, be done.

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In the infancy of religious experience, unwillingness to be faithful in little things greatly retards the progress of many in their heaven-ward journey.— They, like Naaman when commanded by the prophet simply to wash seven times in the waters of Jordan that he might be healed of his leprosy, are

ready to say, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" Many of the sacrifices which are early required of the Lord's children, the natural understanding cannot see the necessity of, or what advantage can arise from giving up what appears in itself to be of no importance. But to those that are willing to yield obedience in little things, Divine mysteries are opened. Those who attend to the manifestations of duty, however small they may appear, though they may not at first see into the design of their heavenly Father, nor comprehend why he leadeth them as he does, yet as they are faithful, will hereafter see and be constrained to acknowledge that the counsel of the Lord is wonderful and all his works are excellent.

16th. "Day unto day uttereth speech, and night unto night showeth knowledge." The whole creation proclaims the goodness of the Almighty hand that formed it: man alone, the most noble part of it, is found refractory. Created in the image of his Maker, endued with powers resembling those of his Creator, how noble is his existence, even here! how glorious when eternity commences! But this noble creature man, what does he not become by indulging his misguided will? Was there ever a more demoniac spirit than that of a man when revolted

from his Maker? Was there ever a place of greater torment than the heart of the wicked? We speak of the temptations of the enemy and the suggestions of satan; but I believe if we were to search our own hearts as with "lighted candles," we should find our errors, crimes and incentives to sin, couched in our own unsubjected wills. When the affections of man are regulated, his will becomes passive to the Divine Spirit that dwells in him. "If any man love me (says Christ) he will keep my commandments, and my Father will love him, and we will come unto him and make our abode with him." The bliss of the righteous that endureth through eternity must be commenced in this state of being: death cannot prepare us for it; that only throws down the partition between mortality and immortality.

18th. How great is the happiness, safety and peace, derived from dwelling near the Fountain of light, life and power! This was the situation of Joseph formerly, when, apparently in disgrace, he was cast into a dungeon with criminals for his companions. But all this was not able to separate him from the love of his God. Even here, the Almighty was mindful of him, and gave him favour in the sight of the keeper of the prison; and that which he did, the Lord made it to prosper. The

Spirit of the Lord was in him; and he being conscious that his power was from on high, with christian humility said unto his fellow prisoners, "Do not interpretations belong unto God? but tell me your dreams." Also, when Pharaoh's dream alarmed the people, none but Joseph could make known the interpretation to the king: but he said, "It is not in me: God shall give Pharaoh an answer of peace." And after the interpretation of the dream was opened unto the king, he exclaimed with astonishment, "Can we find such a one as this, a man in whom the spirit of God is!"

6th mo. 18th. 'The indisposition I have felt this afternoon has reminded me of the "slender thread on which hangs earthly bliss;" and I have felt the necessity of being industrious, that my day's work may be attended to, while health and ability are given me. None know how soon these may fail them; and it is wisdom to improve the passing hour. We may "have seen the wicked in great power, and spreading themselves like a green bay-tree; yet they have passed away, and lo! they are not. I sought them (said David) but they could not be found. But mark the perfect man and behold the upright, for the end of that man is peace." May this peace be mine; for

"From thee, O Lord, is all that soothes the life of man,  
His high endeavour and his glad success,

His strength to suffer and his will to serve.  
 But, O thou bounteous Giver of all good,  
 Thou art of all thy gifts thyself the crown ;  
 Give what thou wilt, without thee we are poor,  
 And with thee rich, take what thou wilt away."

8th mo. 1st. What is all the earth,—its possessions, its honours and its friendships, to one just entering the threshold of eternity? Happy is it for those who, at this period, when the springs of life are about to stand still, can look over the days that are past, and feel a consciousness that they have not been standing idle. Happy is it for those who, at this trying hour of nature, are permitted to hear the language, Well done, good and faithful servant; thou hast been faithful over a little, I will make thee ruler over much: enter into the joy of thy Lord, and into thy Master's rest.

This afternoon my dear uncle Richard R. Lawrence departed this life, and his lifeless remains were deposited in the silent grave on the 4th. It was a solemn season; and I believe many felt the necessity of setting their houses in order, not knowing how soon the messenger of death might be sent to them. The command has been given, "Be ye also ready; for in such an hour as ye think not the son of man cometh." None of us know how soon we may be called upon to give an account of our stewardship; and Oh! that the blessed evidence

may then be ours, that we have not lived in *vain*. May we, like the dear deceased, endeavour to have our attention singly turned to our heavenly Father. He feared interruption from this state, and therefore was unwilling that some of his near connexions should be sent for, lest the tender attachment should draw his mind from its Divine Centre, its only point of rest. May his beloved family and ourselves endeavour to receive instruction from the afflictions we meet with; many of which are messengers of mercy, designed no doubt to work out for us an exceeding weight of glory. May each day of our future lives be devoted to our heavenly Father. May our hearts be purified from all corruption, so that when time to us shall terminate, we may be prepared to meet him in the realms of never ending bliss.

12th. My mind, this evening, has been sweetly composed and comforted, and I have felt myself nearly united to the children that are placed with us. Some of them are very promising plants, and I have earnestly desired that nothing may mar the beauty of the unfolding buds, but that their innocence may be like the fragrant flowers. The earliest years of life may be compared to the spring in the natural world. It is the season of blooming expectation, and much depends on the kind of seed.

that is planted, as well as the soil that receives it; and still more on the care of the cultivator. The affectionate parent views the rising plants that have been nurtured by his own hand with emotions of pleasure and hope; he watches over them morning and evening, to preserve them from injury: and how delightful are his feelings when he beholds the blossoms of the spring, and the beauty of the summer! He then looks forward with lively expectation for the fruits of autumn: and should the period of his own life be lengthened, he feels an inexpressible consolation on their account, when he believes that he has not laboured in vain, and that his parental care has been blessed to his children. And when his own natural powers are wearing away, he is sensible that they are under the notice of a heavenly Parent who regards with an eye of tenderness, even the least of his family.

10th mo. 2d. I have this day beheld the order of the church, and have admired its discipline, which is so well calculated to keep in their proper places the various ranks in society. But I desire that we may all so come under the influence of the Divine Spirit, or Spirit of Truth, as to be led thereby out of the paths of error, and know it to bring not only every wrong action, but every word and thought into proper subjection and Divine order;

for herein consists the glorious liberty of the children of God. They that love the Lord their God above all, will not be deficient in waiting upon him. They will worship him not only weekly, but daily; and not only daily, but hourly. These abiding in his love, will love their fellow-creatures for his sake: for they that dwell in God, dwell in love. In this spirit the mantle of charity will be thrown over the defects of a brother, and slander will not come nigh him. In this spirit of love, the needy will be assisted; and if the affections of the heart are in heaven, its treasure will be there also; and such will not desire or seek after earthly possessions beyond their ability to manage. Those on whom devolves the culture of the rising youth (who ere long must occupy the places now filled by their parents) will have no greater earthly joy, than to see their children walking in the path which they know will conduct them peacefully along, and finally land them beyond the reach of sorrow. Such parents will endeavour to order their household aright, and will daily seek the guidance of Divine wisdom; feeling this language individually, "Here am I, Lord, and the children thou hast given me: teach us to do thy will."—These would be concerned to observe moderation in all things; not knowing but that the solemn hour may be at hand, when all that the world contains



will avail nothing. For, when placed on the confines of an eternal state, what then can enable us to triumph over death, but "the soul's calm sunshine, and the heart-felt joy" that arises from a sense of Divine approbation? Then will those servants who have occupied their Lord's talent, receive the welcome and joyful expression, "Well done, good and faithful servant," thou hast not buried the talent which I gave thee to improve, and loitered away thy time in the trifling occupations and amusements of the world, but thou hast improved what I gave thee and been faithful in the little, therefore thy reward shall be given thee.

8th. The way that leads to the kingdom of heaven,—the way cast up for the Lord's children to walk in, has ever been and still is plain and easy to be found by all who are willing to be taught of the Lord. But many that might see, will not see, and many that might hear will not hear. Yet the attention of mankind is often called, even as it was said to Israel of old; "Hear, O Israel, hearken to the voice of the Lord." And how often this language was repeated by the blessed Jesus: "He that hath ears to hear, let him hear." The entire subjection of the will is called for; and when a holy, silent solemnity is kept in the heart of man, which is the Lord's temple,—his own Spirit, or

he himself orders all things aright in his own kingdom that is within. We know not what to pray for as we ought, but he knoweth our wants and our necessities far better than we ourselves; and his Spirit maketh intercession in us and for us with language that cannot always be uttered. For we have only to resign ourselves entirely into his holy hands, and in nothing to oppose his blessed will, and then he worketh in us both to will and to do of his own good pleasure.

9th. I attended meeting this morning, and was permitted in some degree to raise my thoughts above the objects around me, and to have them centred in thanksgiving, adoration and praise to the alone Object worthy of worship. In this state, I beheld the situation of some to whom a talent had been given to occupy; but in the morning of life, their affections had been placed upon the world and the things of it, and they had passed the prime of their days in seeking its pleasures, its honours and its friendships: but, finding them empty and vain, in the meridian of life they have submitted themselves to the disposal of their heavenly Father, and returned unto him from whom they had departed, as the prodigal formerly, because they were obliged to feed upon the husks of the world, while in the Father's house there

was bread enough and to spare. These have been met on their return, through the condescension of their heavenly Father, and permitted to partake of the blessings of his house ; and in proportion to their dedication and progressive improvement, will be their reward, if they continue faithful unto the end. But more blessed are they that early in life devote themselves to the service of their Lord, and continue to do his will, not speaking their own words, nor doing their own works ; for unto these he will give of the joys of his salvation, and take them into his banqueting-house where his banner over them is love. It is said of the blessed Jesus that his meat and his drink and his whole pleasure consisted in doing the will of his heavenly Father ; therefore was he highly exalted and placed at the right hand of the power of God. And the same power would exalt his children in the present day, were they early and entirely to devote themselves to him ; yea, he would lead them by a way they knew not, and he would guide them in safety to that habitation where the wicked cease from troubling, and where the weary are forever at rest.

26th. While quietly meditating this morning, the words of the Most High spoken through his prophet, instructively opened upon mine under-

standing : “ Butter and honey shall he eat, that he may know to refuse the evil and choose the good :” and with it this language seemed added, calling forth all that was alive in me to thanksgiving, adoration and praise,—Even so shall it be with thee also, because thou hast offered me an early sacrifice, a devoted heart ; thou shalt partake of things pleasant and agreeable ; and if thy will is subjected, my requirings shall not be a cross to thee. For though to the sinner Christ’s yoke is a burden, the saint would walk heavily without it. Though the life of Jesus appeared to the children of men to be a life of suffering, yet his bliss was of a higher order than they enjoyed. And those who devote themselves to their heavenly Father as he did, will enjoy the same ; for the Lord is indeed a rich rewarder of all who diligently seek him. When their work is before them, their reward is with them, and happy are those children whose God is the Lord ; yea, thrice happy are those who delight faithfully to serve him, happy in themselves, in their intercourse with others, and in their communion with their God ; and the joys they experience fade not away : their treasures are eternal.

11th mo 1st. “ Lay not up for yourselves treasures upon earth, where moth and rust doth cor-

rupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is there will your heart be also." If the mind is constantly employed in striving to lay up treasures on earth, how can it be laying up treasure in heaven ? " Ye cannot (said the blessed Jesus) serve God and mammon." Is not the intoxication of those who are continually seeking after wealth, as pernicious to the interests of the soul, and almost as criminal, as the intoxication of spirituous liquors ? They both unfit the mind for intercourse with heaven. The drunkard is deaf to the voice of instruction ; neither can it be heard in the unceasing din of commerce. Under the plea of seeking support for themselves and their families, many of the men of business in their present mode of conducting it, do greatly err.—Happy would it be for them, were they more concerned to seek the pearl of inestimable value, and purchase the field that contains it,—seek the knowledge of their Creator's will, and when manifested, diligently to do it. Then should we not behold in the degree we now do, the oppression of the poor, nor the crimes of the wicked. Were not the rich men of the earth to usurp to themselves the profits of commerce, the poor might be more benefited

thereby, and those who have but little might share its gains. For moderate exertions in procuring the necessities of life in an upright manner, are not only permitted by the Giver of all good, but blessed by his bounty.

2d. Our animal body, without daily supplies of food, becomes faint and weak,—diseases ensue, and finally death prevails. Even so the mind, unless daily supplied with sustenance, loses its vigour, and becomes weak,—mental diseases prey upon it, and finally we die the death that Adam did when he transgressed in paradise. As the body cannot receive its repeated supplies unless measures are taken to procure them, so the mind cannot receive that food which nourisheth the immortal part within us, unless it seeks it and hungers and thirsts after it. “Behold, saith the Lord, I stand at the door and knock; if any man hear my voice and open unto me, I will come in and sup with him and he with me;” and “he that drinketh of the water that I shall give him, shall thirst no more.”

16th. I am convinced that attention to the things of this life, so far at least as relates to the supply of our bodily wants, is a duty required of every christian : and I believe that the labours

of those who seek first the kingdom of heaven and the righteousness thereof, will be blessed by him to whom belongeth the earth and its fulness; moderate desires will be satisfied ; all things necessary for the comforts and conveniencies of life will be granted, and superfluities and luxuries will be avoided. For we shall know that luxuries destroy health, and superfluities have their root in pride. The one destroys the serenity of the mind by disordering the body, and the other unfits it for intercourse with Him who dwells with the humble and contrite in spirit.

18th. It hath appeared to me this evening to be my business to note down the impressions that from time to time are made upon my mind for the instruction of others;—and thus to impart what may be conveyed through the gracious condescension of Him whom I have covenanted to serve according to my ability all the days of my life. He is pleased at times to call for offerings from his children, which he maketh it their happiness to give ; may the altar on which the offering is prepared be free from pollution, and resemble that which was erected by Divine command, without the tools of the builder. Even so, spiritually, may the tools of human invention and contrivance be laid aside, while the mental

ear hearkeneth to the voice of instruction ; and may my pen thus speak to the eye of others, and communicate the will of Him who is pleased by various means to invite his people to come unto him and be saved.

24th. I have been engaged this evening in searching the scriptures ; but I find not in them what my soul seeketh : then may I turn to the law of the Lord written within my heart, and there read the commandments of the Lord my God, so that I may know him and his blessed will concerning me. Blessed are those who thus acquaint themselves with him, and who know the fulfilment of his gracious promise, when he says, “ Behold, I stand at the door and knock ; if any man will hear my voice and open unto me, I will come in and sup with him, and he shall sup with me.” What gracious condescension ! What mercy and goodness, to permit man to hold communion with his Maker ! Oh ! that we may remove from our hearts the multitude of worldly guests that are too readily admitted there, and open a door for the Lord’s entrance. Then would he dignify and exalt us ; he would teach us as never man taught ; he would lead us in the paths of righteousness ; and they that follow him faithfully, he will bless in time and in eternity.



**25th.** “Will a man rob God?” Shall the world be suffered to rob him of what is due to him from his creature man? But the things of the world almost insensibly steal upon the affections of those who are incessantly occupied with them, and it is only in retreat that their charm can be broken. When the heart is contrited before the Lord its Creator,—when the errors of man are placed before him, and the soul bows in reverence to the majesty of Heaven,—then is the charm of the world broken. But when man again mingles with his fellow man and is occupied with the trifles of time, then is the cord that fastens him to the world strengthened; and it often grows stronger and stronger as the years of life advance, until the stroke of death severs the soul from its earthly tenement; and then, Oh! then, what is its misery? an eternal separation from the joys of heaven: for in the grave there is no repentance; but when death has separated the soul from the body, he that is unrighteous shall remain so still, and he that is filthy shall be filthy still: but he that is righteous, shall be righteous still, and in his righteousness shall he be exalted.

**26th.** How trifling and insipid is the world and its converse, after the enjoyment of delightful intercourse with thee, O my God. While others

are contriving what they shall eat, and what they shall drink, and with what they shall be clothed, may my meat and my drink be to do the will of my heavenly Father. While others are adding unnecessary hours to the slumbers of the night, may my time be passed in prayer, in praise and in worshipping Him who sleeps not by day nor slumbers by night. In my nightly slumbers, as in my waking hours, the Spirit of the Lord is around me, and his voice within me whispers peace. He has blessed me all my life long. What shall I render unto thee, O Lord, for all thy mercies; they are new every morning. Suffer me not to be an ungrateful receiver of thy manifold favours. Be pleased to show me thy blessed will concerning me, and enable me to do it aright; for, without thee I can do nothing.

1st mo. 23d, 1823. "The Lord reigneth, let his people rejoice." Though clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne. "The law of the Lord is perfect, converting the heart; the testimonies of the Lord are sure, making wise the simple." His gracious designs are revealed to those whose hearts, by obedience, are prepared to receive them, and his wisdom is imparted to the humble and contrite in spirit. But, until the as-

piring views of man are brought down, and he becomes as a little child, docile and obedient to his heavenly Father, he cannot enter into the kingdom of heaven.

2d mo. 12th. This evening when ready to censure some of my elder friends, this language secretly arrested my mind ; Let them alone. Their day's work is nearly ended : and if they have been faithful to what I have required of them, shall they not be accepted ? If I will that they continue in their present state till I call them hence, what is that to thee ? Follow thou me. Occupy the talents committed to thy charge, that these by the blessing of heaven on thy exertions may be increased ; so that when thou art called on to give account of thy stewardship, thou mayst be received with this welcome language, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter into the joy of thy Lord.

15th. Even in the midst of worldly employments, I feel it necessary for me frequently to turn my mind inward. For, as says the poet,

“The world's infectious ; few bring back at eve,  
Immaculate, the manners of the morn.” “Safety dwells  
Remote from multitude. The world's a school  
Of wrong ; and what proficients swarm around !”

Then, Oh ! may we often retreat to a place of safety ; for the Lord is the refuge of his people : he is a never-failing helper to all who humbly implore his aid and protection. Though his habitation is in the high and holy place, yet doth he condescend to dwell with the humble and contrite heart. The meek he teaches of his ways, and the meek he guides in the path of true judgment.

3d mo. 8th. We are sensible, that *that* alone which is of Divine origin, can gather to the Divine principle. In vain shall man attempt to benefit his fellow man by mere creaturely efforts.— He may draw the attention from one earthly object to another ; but he cannot gather to the Truth by any power of his own. Then, let us not reach forth a hand to stay the tottering ark, unbidden ; but wait until that voice is heard in which is centred ability to do the Divine will.

The heavenly Father leadeth his children step by step. They are first taught to cease from doing evil, and then to learn to do well. In their infancy of religious experience, they are carried as lambs in the arms of a shepherd, and nourished with the pure milk of the Divine Word ; when further advanced, strong meat is dispensed suited to their condition : and herein is manifested the wisdom and goodness of a gracious superintend-

ing Providence. The greatest benefit parents can confer on their children, is to lead them to an early acquaintance with the internal operations of this omnipresent Power ;—practically holding it up to view as their best treasure, and their greatest good, —instead of spending the energies of body and mind in seeking to lay up for them perishable treasures.

31st. When the mind is incessantly occupied with the things of the world, though they may be considered innocent and even useful,—it insensibly loses its strength ; and unless there is a frequent application for a renewal thereof, weakness so prevails that when temptations present, there is no ability availingly to say, Get thee hence.

4th mo. 4th. “If any man have not the spirit of Christ, he is none of his,” said the apostle.—Nothing else bringeth salvation to man ; and in mercy this spirit appeareth to all, teaching to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. In its first appearance, it is small,—comparable to a grain of mustard seed, or to a little leaven hid in the meal, as Jesus said in his parables : and if there is nothing in the human mind that resists its influence or obstructs its operation, it will increase and

grow. It is thus that the Lord's children gradually advance: he calleth first for small sacrifices of self-denial, and they that take up the cross and follow his teachings, are thus led forward in the paths of righteousness;—they mount step by step up that ladder which reacheth from earth to heaven. But how is this advancement to be made? and how are we to know what the Lord our God requireth of us? Can we find this knowledge any where but in our own hearts? There it is shown unto thee, O man, what is good, and what the Lord requireth of thee. By his prophet, he declared he would place his law, which is his will, in the hearts of his children, and write it in their inward parts. By this they come to know him, so that none need say to his brother or neighbour, Know the Lord; for all may thus know him and his will from the least to the greatest. But if the hearts of the children of men are wholly occupied with the things of this world, will the Lord's spirit dwell in them? Will he make his abode with the covetous,—the avaricious,—the oppressor,—the proud, and the deceitful? Nay: these things must be denied, as being ungodly. But it is with the meek and lowly, the humble and contrite in heart, that he delights to dwell, and to teach them of his ways: for those who love him, keep his com-

**mandments, and he comes unto them, and makes his abode with them.**

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**The revelation of the Father of spirits to the mind of man, is the foundation upon which every christian must build ; and obedience to it, is religion,—the only religion that sanctifies the heart of man, and gives him an inheritance with them that are sanctified.**

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**23d. In the infancy of religious experience, an unwillingness to be faithful in little things greatly retards our progress heaven-wards. Although many of the sacrifices early called for from the Lord's visited children, may appear to the natural understanding, or to the wisdom of this world, as foolishness,—yet such as obediently attend to the requisitions of duty in little things, hereafter see the wisdom and goodness of the heavenly Father in thus leading them by the way of the cross, in little mortifications ; that thereby their minds may be disciplined to obedience in greater sacrifices, and also be led into a state of greater seclusion from the world, and its corrupt customs and manners.**

**25th. There is no path so plain and simple as the right one. It is the path-way that is opened**

for the Lord's children to walk in. While their dependance is placed upon him, and they are singly desirous of pleasing him, his spirit is with them, and their love to him casteth out the fear of man. They are thus raised above the ridicule or censure of the world ; and, in holy union with their Maker, they realize the truth of that saying, "God is love ; and he that dwelleth in love, dwelleth in God, and God in him."

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5th mo. 5th. Being wearied with the toilsome cares of my present engagement, I almost longed for a hut in the wilderness, or a cave in the desert—where I might uninterruptedly seek instruction from that Source whence all good emanates. But when endeavouring to attain that state of mental silence, wherein I have been wont to receive counsel and consolation, I have been taught a lesson on the advantages of contentment. I believe it is better to be wearied with toil, than to rust through indolence ; and though the natural mind may desire a life of ease, yet with it is connected many snares. I desire, therefore, not to repine at the toils and difficulties of my situation, but cast my care upon him who graciously invites the weary and heavy laden to approach him and find rest. This is indeed a land of probation, and our stay in it is but short. May we, under every dif-



**ficulty and trial repair to the strong tower of safety, the name of the Lord, whereunto the righteous flee and are safe.**

**25th.** How desirable the state of those who are entirely dependent on their Creator! When they are weak, he is their strength;—when they are afflicted, he is their comforter;—when they are tempted, he is their deliverer;—when hungry, he feedeth them;—when naked, he clotheth them; when weary he is their resting place:—in solitude, the best society, their never failing friend, whose tenderness is greater than a brother's,—more endearing than a parent's, and from him even death separateth not. Blessed are they that seek the Lord, that thus dwell with God, and know him to be their refuge, their all in all. These sit under their own vine and fig tree, where none are able to make them afraid.

**8th mo. 29th.** What is all the world to such as are not at peace with God? And those who are unacquainted with him and his law cannot be at peace. The peace of God that passeth the comprehension of the natural man is only granted to those who love and serve God. “My peace I leave with you,” said the blessed Jesus. “My peace I give unto you: not as the world giveth,

give I." But who can receive it? Such only as do the things that make for peace; for to the wicked there is no peace. They are like the troubled sea that casteth up mire and dirt.

Infinite wisdom has placed the different species of animated nature in different elements; and should we cast a fish on dry land, or a beast into the sea, we should torment them; because their natures enjoy only the element which they are formed to inhabit. And there is a striking analogy between natural and spiritual things. Could a worldly-minded spirit be pleased in heaven?—Would it be happy there? Could it receive and enjoy the bliss of perfect souls? There is danger of our greatly deceiving ourselves with regard to the bliss of heaven. If the spiritual joys of the righteous do not make us happy here, can we hope for them hereafter? If we delight not in promoting the glory of God, and peace and good-will among our fellow creatures, can we join the angelic choir in singing Glory to God in the highest; and on earth peace, good-will towards men?

9th mo. 15th. "I will get me to my watch-tower," said the prophet, "and there will I hearken and hear what God the Lord will say unto me." It is in a state of watchfulness and silent attention, that we are permitted to hear that "still,

small voice" which whispers the commands of God to the spiritual ear; and in attention and obedience to these, our whole duty consists. "That which is to be known of God is manifested in men." Infinite Goodness condescends to teach even the least of his people; he writes his law upon their hearts, and places it within them, that the least as well as the greatest may know his will concerning them. A state of silent waiting upon God, is the *one thing needful*. This is plain from the words of Jesus, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her:" And this good part was waiting at her Divine Master's feet to hear his words: and when his will was made known to her, she rose up quickly to do it. All thy saints, said Moses, sit down at thy feet, O Lord, and every one of them heareth thy words. This is that state of silent attention to which Eli directed Samuel, when he said, Speak, Lord, for thy servant heareth. To this state of silent waiting all are called, and therein is the knowledge of the Divine will revealed or communicated to the mind. In this state, are the mysteries of Heaven opened to babes; and this remaineth to be the one thing needful. May we then daily get to the watch-tower; that so we

may hearken and hear what God the Lord will say unto us, and that when he calleth we may answer,—when he commandeth, we may obey. For this is not a vain thing for us ; upon it depends all that can properly be called real happiness in this life : and upon the right improvement of our time here, a happy eternity depends.

10th mo. 1st. It hath been impressed on my mind that God's Israel can only dwell in safety alone ; and under this view I have considered the privileges and benefits of a guarded, pious education. I believe there are few who are blessed with such an education, that are fully sensible of the advantages they derive therefrom. It is as a hedge round about them, to preserve them from many temptations. Then may we not infer, that many who now appear to be in the broad way to destruction, had they early been blessed with such a guarded education and care, would have flourished as plants in the garden of the Lord ? But, alas ! through negligence in parents and others who have youth under their care, how hath the spoiler laid waste the works of God !

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“ I have set the Lord always before me,” said David, “ because he is at my right hand, I shall

not be moved." Often, when my attention is occupied with worldly concerns, does this language arrest mine ear, Lovest thou me more than these ? Oh ! may I set the Lord always before me ; may no worldly occupation divert my attention from him : but may my love to him be greater than towards any of his creatures. Oh ! may none of the cares of this life improperly occupy my mind, nor its pleasures lead my thoughts from my God ; lest, while I am busied here and there, that which is most valuable to me may escape. Oh ! may each day of my existence be dedicated to him who gives it to me, so that I may daily render unto the Lord the disposal of his own gifts, and offer unto him the sacrifice of a heart humbled and contrited under a sense of his goodness and of his mercies toward me. Thus, when he is at my right hand, I shall not be moved.

10th mo. 4th. Some writer says, " Our wants are daily, and the temptations that draw our minds from God are also daily ; and on both these accounts ought our prayers to be daily also." I have felt a renewed evidence of the necessity of seeking day by day for a renewal of strength by waiting upon God. Without it, our lamps will grow dim,—will go out, and we shall be left in darkness. Without the influence of his Spirit upon

our minds, we can do nothing aright: therefore are we continually to seek for this influence. It descendeth as the dew, as the small rain upon the tender herb, and as the showers upon the grass. The eye seeth it not, neither doth the ear hear it; but the mind sensibly feels this influence to bring into subjection its erring thoughts, and sweetly to produce a holy calm. Those who have so felt it can testify of its power. And are there not those who at seasons, like the exiled son of Isaac, have laid down in a desert state, with no softer pillow to repose on than the stones? Yet unto these hath heaven been opened, and the Divine influence, as the angels of God, hath descended, and raised their spirits unto him, and they have heard his gracious language saying, I am the God of thy father Abraham, and of thy father Isaac, and I will be thy God, and will be with thee, and will keep thee in all places whither thou goest. In this state of deep humility and self-abasedness, these have been ready to say, Surely the Lord is in this state or place, and I knew it not. Oh! that the hearts of the people may be more and more generally brought under the subjecting influence of that holy Spirit which works by love to the purifying of the soul.

13th. This evening I have suffered pain of

mind, by reason of my own extravagance in purchasing an article, which, though plain and simple in itself, cost more than its real worth. I think to keep it, so that when I am tempted to lay out money unnecessarily, I may recollect the uneasiness it has occasioned me, and be warned in future, to let my moderation appear in all things.— May my food and my clothing be always plain and simple, and not expensive ; so that all I have to spare may be imparted to the needy. I do not desire to purchase things below their real value ; and I am far from wishing to add to the oppressions of the poor. But in my zeal to avoid what I supposed might have come through oppressive channels, I see I have been led into the error of extravagance. Oh ! that I may in future be preserved from what may be called right-hand errors, as well as left-hand errors.

23d. This language instructively occurred to my recollection this morning ; “ If ye were of the world, the world would love its own : but, because ye are not of the world, therefore the world hateth you. But marvel not at this, for it hated me before it hated you.” I humbly desire that I may profit by every dispensation of my heavenly Father ; and that the operation of his spirit in me

may be as a fire that consumeth the tall cedars and the strong oaks.

It was not until David went into the sanctuary of the Lord, that he understood the end and design of affliction, and mortification and trials.— These things are often necessary, in order to refine us and wean our affections from the things of this world ; and they are dispensed in mercy by our all-wise Creator to all whom he purifieth unto himself. The path to heaven is a narrow path ; it is a way of self-denial, and he that denieth not himself, nor taketh up his cross, cannot walk therein. Oh ! that my example may be a silent lesson to some of my young friends to come away from the snares and gilded pleasures of a delusive world.

11th mo. 7th. On assembling with my friends this morning, for the purpose of solemn worship, I felt it to be a privilege thus silently to wait upon Him who hath the words of eternal life. My heart was warmed with love towards my fellow-creatures universally, and I have earnestly desired to be enabled to do the little that I may find it my duty to do towards lightening the burdens of the oppressed, and healing the broken-hearted. I have felt a liberty to mingle more in social intercourse with my friends, than I have heretofore



**For** some time done. It has appeared to me that **I** have tarried long enough in the desert, and I feel a desire that heavenly wisdom may be given me to discern between good and evil.

11th mo. 8th. For the improved health of my dear mother and brother, who of late have been much indisposed, my heart returns gratitude to the Giver of all my blessings. He hath continued my earthly comforts a little longer, and oh ! that my life may praise him. May my daily conduct evince a mind redeemed from the spirit of the world, yielding a cheerful obedience to all the Divine requirings, and centred in resignation to the Divine will. Much hath been conferred upon me ; and may I duly remember the increased responsibility of those who receive much. But how encouraging is the consequence of faithfulness even in a little ! for he that doubled the two talents given him, received the same welcome of approbation as he that doubled the five : “ Well done, good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord.”

15th. While surveying the broad arch of heaven this evening, beautifully illuminated with glit-

tering stars, my mind was led to contemplate its adorable Architect; and the expressions of the psalmist occurred: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast made,—what is man that thou art mindful of him? and the son of man, that thou visitest him?" But when I reflected upon myself, and how wonderful is man,—when I considered that so noble a creature must have been formed for some great purpose, my heart longed that that purpose might be effected in me. I greatly desired that by co-operating with the grace that is given to every one to profit withal, I might become what infinite Goodness designed I should be; and I secretly supplicated that his hand might operate in me to form and fashion me as he would have me to be,—that he would enlarge my capacity of knowing him, and show me the way in which I may glorify him on earth, and be prepared for the enjoyment of him in heaven.

12th mo. 16th. While sitting in our little meeting this morning, my mind seemed introduced into a feeling of the states of many of my absent friends. I think I was permitted to sit where some of them sit, and to sympathize with their conditions. My heart glowed with love, in an especial manner, toward those who had missed

their way, and deviated from the path of rectitude, whereby they have brought on themselves many sorrows. With these my spirit sympathized, and my heart expanded toward them with affectionate tenderness.

Though justice is an attribute of the Almighty, and it is said he will not acquit the guilty,—yet the prodigal that repents and returns to his heavenly Father's house, is met with the open arms of mercy and love. For the nearer the transgressor approaches the Divine presence in deep humility, the greater his transgressions appear to him;—the light of heaven shows him his own state and condition, and the more this light beams upon him, the more clearly he sees the defilements of sin, and feels his own condemnation. “Come unto me,” saith the Spirit of love, “all ye that labour and are heavy laden with the burden of sin and iniquity, and I will give you rest.”

*Considerations and reflections on the meeting  
and reconciliation of Jacob and Esau.*

“I am not worthy of the least of all thy mercies,” said the humble-spirited Jacob, “for with my staff I passed over this Jordan, and behold, thou hast made me two bands.”

Under a sense of my own frailty, and of my unworthiness of the least of all the mercies with which the God of Jacob hath abundantly blessed me, I considered that if enemies like Esau and his army should assail me,—all my hope must be in the mercy of my God. When all earthly resources failed Jacob,—when an enraged brother, with a merciless army (as he supposed) was approaching his helpless family—he wrestled for the Divine blessing. Should a similar hour of trial await me, should afflictions assail me of a trying character, Oh ! may the God of Jacob be my refuge. May I wrestle for his blessing of preservation, even though I should be sensible that mine own errors have brought upon me my calamity, even as Jacob's treachery towards his brother Esau did his ; yet, when deeply humbled under a sense of our past deviations, the God of Jacob who delighteth in mercy, will surely pass over the transgressions of his children, and will protect them in the hour of danger, and deliver them.

Let us then, like Jacob, when difficulties and close trials assail us, not let go our confidence in God ; let us retire by ourselves alone, as he did after he had caused his family to pass over the brook, and wrestled for the Divine blessing until he obtained it ; for all his hope was in the mercies of his God. When the messengers whom

he had sent to Esau that he might find grace in his sight, returned with the alarming information that Esau was coming with an army of four hundred men to meet Jacob and his helpless family, "then was Jacob greatly afraid and distressed: and he divided the people that were with him, and the flocks and herds, and the camels, into two bands; and said, If Esau come to the one company and smite it, then the other company which is left shall escape." Such was the contrivance of his reasoning powers as a man; but, as if sensible of the insufficiency of human devices for his own safety, he offered up this humble petition to the Lord: "O God of my father Abraham, and God of my father Isaac, the Lord who said unto me, Return unto thy country and to thy kindred, and I will deal well with thee," (for he had undertaken this journey at the Divine command, to which he thus refers)—"I am not worthy of the least of all the mercies and of all the truth, which thou hast shown unto thy servant; for with my staff (only) I passed over this Jordan, and now I am become two bands; deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children: and thou saidst, surely, I will do thee good,"

But did Jacob receive any evidence that this

prayer was answered, until he had sent a large present as a recompense for the injuries he had done his brother? Was his prayer heard or accepted, until he had sought reconciliation with his offended brother? He took of that which was in his hand, a present for Esau, a large present, for he had injured him and greatly offended him, so that he had to flee for his life, and now justice towards him was called for, before his prayer was accepted. For it was not until after he had sent on his presents to Esau to seek reconciliation with him, that he retired by himself alone, and wrestled for the blessing of Divine preservation. And though it was a season of darkness and fear, yet Jacob wrestled through it with fervency, and with humble confidence in the mercies of God (of which he had confessed his unworthiness) until Divine favour dawned upon his soul, and he received assurance that his life would be preserved.

He now no longer trembled at the approach of his brother, which before he had so much dreaded; but he hasted, with the rising sun, to leave the place where he had seen God face to face, or enjoyed evident and intimate communion with him, to go forth to meet his brother Esau. Here again, as if to show Jacob the need of waiting for the word of Divine command in all his proceedings, he was kept from his purpose by a gentle

wound or touch, that obliged him to halt, or wait in humble confidence at the place where he was. Here it was that he lifted up his eyes and looked, and behold Esau came, and with him four hundred men. But now the forwardness and activity he had felt had subsided; and at the sight of such an army, the heart of Jacob was again humbled, notwithstanding he had received an assurance that his life would be preserved. There was, however, another work for him to do,—another evidence of his humility and love to be given. Instead of exposing one company to the fury of his brother, while the other might escape, and he himself remain behind them, he now had to pass over before them, and he “bowed himself to the ground seven times, until he came near to his brother.” But how great must have been his astonishment and grateful surprise, when he found that the power of God had changed the heart of Esau, so that, at this awful crisis, “he ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept together.” Here was a reconciliation effected, through the humble obedience of the patriarch Jacob to those Divine principles of peace and love which characterize the religion of Jesus Christ—principles which, throughout all ages and generations of mankind, have operated in obedient minds that have come to the measure of the stand-

ard of the pure gospel spirit, which ever in its blessed fruits and effects brings "glory to God in the highest; and on earth, peace, good-will towards men."

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"My grace is sufficient for thee." This assurance was early conveyed to my infant understanding, when (like Samuel) I knew not whence the language came that addressed me; for I well remember looking behind me to see who spoke to me. It was an hour that I believe, while memory lasts, will not be forgotten by me. When my infant mind was reflecting on the tender attentions which I received from a beloved parent, and the thought occurred to me, How in the world, without her, could I live? And as I wiped the tear that silently fell from my eye, my attention was arrested with these words: "My grace is sufficient for thee." I looked around me, but saw no one near. Then I said in my heart, Surely I have another parent who has thus graciously made himself known to me. To him then will I look, should my father or mother be taken from me.

The evidence of Divine Truth that accompanied this assurance, was indelibly fixed in my mind; and in my own experience, I have since found *that* grace which is the gift of God, to be my succour and support in many a trial; and to it I re-



solve ever to flee when afflictions await me: for I verily believe that the cries of the needy are heard in heaven, and that on the penitent suppliant, though he may have grievously sinned, the Lord will have mercy.

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Vain will be our hope of advancement in a religious course, if we neglect to attend to the pointings of duty in little things. Do the first works that are called for from thee, lest a messenger be sent to remove thee out of thy place. Alas! for those who, in the pride of their hearts, have despised the little things that have been required at their hands, as preludes to greater things; for, by not attending to these, they have been removed from the places that were designed for them, and an inferior station allotted them. Oh! may the young remember that to fear God,—to love him with the whole heart, and to keep his commandments, is the whole duty of man.

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1st mo. 1st, 1824. Under an humbling sense of thy goodness, O Lord, permit me to render unto thee thanksgiving, adoration and praise. Thou hast been graciously pleased to raise me from a bed of affliction,—from a state of much bodily suffering; but, O Lord, in the midst thereof, thou hast condescended to hand forth the sceptre of thy good-

ness, and grant unto thy servant permission to approach thee. In the midst of mine affliction, I was enabled to say, Thou, O Lord, hast long granted me the blessing of health, and I desire not to repine when it is taken from me. I have received much from thy bounty. Thou hast granted health and favour, and thy power hath preserved my spirit; and wilt not thou condescend still to continue thy providential care over me. Grant that I may advance in the knowledge of thyself, and the attainment of that which belongeth unto life and salvation: for with thee are hid all the treasures of wisdom and knowledge—even treasures that have not yet been revealed. Prepare us, O Lord, according to thy good pleasure, for the reception thereof; assist our feeble endeavours to serve thee; and through obedience and faithfulness on our part, may we become thine in time and in eternity.

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What a bewildered state many are involved in, for want of daily repairing to the watch-tower, in order that they might hearken and hear what God the Lord would say unto them. I fear that many, for want of a daily preparation of the heart, in humble, reverential silence before God, become ignorant of the things that belong to their peace,—while at the same time, in the activity of the crea-

turely will and zeal, they are going about to set up their own righteousness, instead of submitting to the cross, and thereby learning the righteousness of Christ. It appears to me that there is no way in which we are more likely to receive Divine instruction and the renewal of our spiritual strength, than when silently waiting before God. May we more and more place ourselves and dwell in the state Samuel was in when he said in that waiting condition, "Speak, Lord, for thy servant heareth."

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I believe the minds of many are often brought into a state somewhat similar to that of Jacob when an exile from his father's house, and the night overtook him on his journey, and the stones of the place were his pillow. Are there not those who, like Jacob, have by their misconduct driven themselves into a situation like a wilderness? Yet even here the Lord in his goodness hath not forsaken them. In the midst of their dark and bewildered state, he permits them at times to see as it were a ladder reaching from earth to heaven, and on it the angels of God ascending and descending. And behold the Almighty Father standeth above it, with compassion towards the contrite spirit, that like Jacob is prostrated in a wilderness state,—a wearied wanderer, seeking repose on the stones of the desert. But what a consolation it is

to find, that even here Divine mercy forsakes not his humbled children—the angel of his love descends to meet them, and their spirits are permitted to ascend in fresh confidence in his fatherly care over them. They feel that he is yet with them, and they trust that he will yet keep them in all places whither they go. May their covenants at this gate of heaven be renewed.

4th mo. 7th. At our monthly meeting I had a view of the gradual operation of Truth on the minds of those who receive it. So it is said by Moses concerning Israel, “The Lord’s portion is his people : Jacob is the lot of his inheritance. He found him in a desert land,—in a waste howling wilderness ; he led him about,—he instructed him,—he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings ;”—so the Lord alone doth lead his people, when there is no strange god with them. But I have seen the danger, when ignorant servants attempt to meddle unbidden with the Lord’s work ; though their motives may be good, or at least what men call good and commendable. Yet direful will be the effects resulting from this forward zeal in the activity of the creaturely will to do good. As surely as Uzzah

brought death on himself for stretching forth his hand unbidden, however good his motive, to uphold the tottering ark, so certainly will these active zealots bring upon themselves the displeasure of him who will not give his glory to another, nor his praise to graven images of good, however nicely carved out by the cunning counterfeit art of man.

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The prophet said of Ephraim, "he hath mixed himself among the people ; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not." And is not this the state of too many among us ; they mix with the people, and let their spirits get mingled and leavened into the policy and spirit of the world. Even such as have made a good beginning, for want of keeping on the watch, and abiding the turning of the Lord's hand upon them, have become as a cake not turned,—half baked, and unfit for the Lord's work and service. Yet these are forward to mix with strangers, who devour what little strength they had, and lead them captive into a land of strangers—but they seem to know not that their strength is departing from them. Surely the Divine call has gone forth, "Come out of Babylon, my people." Come out of this mixture that will lead into confusion,—partake not of the sins of

Babylon, the ambitious projects of her builders, who say let us make us a name—let us build us a tower whose top may reach unto heaven. Come out of her mixtures, my people, be ye separate—partake not of her sins, that ye receive not of her punishments; touch not the unclean thing, and I will receive you.

4th mo. 12th. The prophet was divinely qualified to declare, that the work of righteousness is peace, and the effect of it in the mind is quietness; a peaceable disposition towards men,—opposed to strife and contention. It is thus that the pure wisdom from above is manifested in its peaceable fruits of righteousness. It is gentle and easy to be intreated, full of mercy and of good fruits—for the work of righteousness is always peace, and the effect of it is quietness and assurance forever. Oh! for the blessed assurance of Divine favour, especially when the springs of life are impaired by disease, and the soul is brought to the confines of another world,—when all things here below are receding from the view, and an endless eternity opens before it! To secure this state of assurance to ourselves, let us be diligently concerned to do those things which make for peace,—present and future peace. Let us be engaged daily to walk with God, in obedience to his

holy will,—let that will be manifested to us in whatever way he may see meet, although ever so much against our natural inclination. For we ought not to consult with flesh and blood, nor depend on our own reasoning powers, lest we incur the curse pronounced on the man that trusteth in man, and maketh flesh his arm. On the other hand, in simple unreserved obedience to the clear impressions of duty, we gain the blessing of them that trust in the Lord, and whose hope the Lord alone is. Then, may our watchful attention continually be directed to him,—waiting to hear his commands, and when they are made known, let every thing else be in subservience thereto. This is the righteousness whose effect is peace—and this alone makes us members of that church of God, whose foundation stone is the revealed will of the Father,—and against these the combined forces of wickedness shall not prevail.

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5th mo. 3rd. “As thy day is, so shall thy strength be.” This language has, in an encouraging manner, revived in my remembrance, when an increase of care rested upon me ; and my fears were excited, lest worldly concerns should too much obtrude on the all-important one of my soul’s progressive advancement in spiritual instruction and holiness. While thus reflecting, the

trials and temptations of him who was said in all points to have been tempted as we are, and yet without sin, were brought to my remembrance, with the encouraging language, "Be of good cheer,—I have overcome the world." I ardently desire that I may be preserved in the humble, teachable state of "a little child;" and that I may daily sit at the feet of my Divine Master, waiting to hear the gracious words of instruction that may proceed from him. I think I have seen the wisdom of Divine Goodness in permitting his servants often to be tried with little things, and to be tempted with comparatively very trifling things. For, if these may induce us to feel how frail we are,—if these trials bring us to a sense of our own weakness, so as to bring us, or to keep us dependant on Divine grace for preservation, they may be the means of averting heavier chastisements, or more grievous trials that might come upon us.

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When I consider the shortness of time, and the unlimited duration of eternity,—and when I reflect that upon the right improvement of the one, the happiness of the other very much depends,—I earnestly desire that I may every day endeavour to answer the end of my existence,—that I may glorify my Creator, and, to the utmost of my



ability, promote peace on earth and good-will toward men.

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5th mo. 29th Amidst the commotions of the present time, it has been a consolation to me to believe that "the foundation of God standeth sure,—having this seal, The Lord knoweth them that are his." Oh! let us withdraw from that which scattereth, and centre to that which gathereth unto this foundation which is pure and safe.

The present is indeed an eventful season. The Lord is turning and overturning in the earth; and may these overturnings work together for good to those that sincerely love him,—to those that are endeavouring to build upon the Rock of ages,—and who are letting their obedience to his revealed will be the means of their confidence in him,—the foundation of all their righteousness and their hope. While one is saying, Christ is here; and another, Lo! he is there, let us remember the charge of Jesus to his disciples, "Go ye not after them."

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7th mo. 2d. When the children were collected around me in silence this morning, my heart earnestly desired that he who had been my God from early life, might be theirs;—that he who had fed me and sustained me all my life long,

would also bless them. And while looking back to days that are past, the season of my childhood came into my remembrance, when he that hath been my wonderful Counsellor first made himself known to me ; but, like Samuel, I scarcely knew from whence the Divine impression proceeded.—I have often thought, that if children generally could have the instruction which Eli gave to Samuel, the result would be of incalculable benefit to them. If they could be directed to that state of silent attention and retirement, in which Eli taught Samuel to say, “Speak, Lord, for thy servant heareth,”—I believe Divine instruction would be early opened to the understandings of children. Were the crooked places or things made straight before them, or in them, and the rough places made plain and even, by example and judicious discipline,—I believe Divine Goodness would graciously administer to the states and capacities of little children, and they would early become acquainted with the voice of his Divine impressions on their tender minds : for it is his will that even little children should approach him and receive his spiritual blessings.

But, in the common affairs of busy life, and in the example of parents and those who have the care of little children, is there not much that forbids or prevents their thus approaching him in re-

tiement and silent attention of mind? If parents and those who have the charge of children, would endeavour to remove what they might know to be obstacles in their way of thus learning to hear the Divine voice in their own souls, I believe a blessing would attend such labour and care. Little children might early be disciplined to silence—until it would become pleasant to them. How responsible is the state of parents and care-takers of children! Are they not placed as shepherds, delegated and appointed by God, to gather his lambs to the place of spiritual feeding,—to the state of mind where the green pastures of life flourish,—where the still waters flow, and where the Shepherd of Israel himself feeds his flock.

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From my observation, I think many are not aware of the benefits that result to mankind, and especially to children, from having some steady employment in useful outward occupations.—While such business prevents idleness (the parent of many vices) it preserves from much unprofitable company. It is not only good for the body, by promoting health and cheerfulness, as well as rational amusement, but it is beneficial to the mind, inasmuch as it tends to keep it in a state more susceptible of the impressions of Divine goodness. It furnishes that gentle discipline of

self-denial to children, which may prepare the way for their acquaintance with the government of Divine Truth. In the record that is given of him who is called our holy pattern of obedience, we find him early employed in an outward occupation of usefulness—he is said to have been brought up in habits of humble industry. And do not many of the children of the wealthy, as well as others, at this day, suffer great loss by too much idleness and inactivity? And how many are employed in things that are far from being really useful—things that tend to feed or gratify pride and a vain mind! How many poor children are oppressed by the rich, or by the customs and fashions of the vain world, in those occupations that furnish the superfluities and luxuries of life, and which a humble-minded christian has no need of.

The state of the wealthy part of society and their children, is one exposed to many temptations. They stand on dangerous ground. It is hard for them to enter the kingdom, because of their exposures and customs, and their unwillingness to submit to the yoke of Christ.

1st mo. 30th, 1825. About noon, my dear aunt Rebecca Barrow departed this life, in the fifty-seventh year of her age. The morning was pass-

ed in witnessing her sufferings, and sitting with the family in sympathy and solemn silence by her bed-side. Soon after the immortal spirit departed, the language occurred to my mental ear, Mourn no longer. It was to me a comfortable evidence that the cause of mourning on her account was removed ; and it led me to consider the importance of a daily and continual attention to *that* which can alone prepare us for the like solemn period.

The silent lecture of a death-bed scene conveys to the thoughtful mind a powerful call to prepare to meet the Judge of quick and dead. It saith to the slumberers at ease, Oh ! that ye were wise, that ye understood this, that ye would consider your latter end. How would this consideration temper the ardency of worldly desires ! How would it remind us of the uncertainty of life, and of the folly of placing our affections on the things of time ! How would it bring before us the momentous concerns of eternity, and call the soul with this language, Prepare to meet thy God !

The solemn scene which we have witnessed has impressed upon my mind this lesson : Set thine house and thine heart in order, that when thy close draweth nigh, thou mayest have nothing to do but to die.

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3d mo. 9th. Oh ! the importance of a parent's charge ! Few appear to be sufficiently sensible of it. And how few there are that have no greater joy concerning their children, than to see them walking in the Truth ! And what is Truth ? It is the word of God ; and walking in the Truth, is walking in obedience to this word, inwardly manifested to the soul. This alone constitutes righteousness and sanctification. " Sanctify them by thy truth : thy word is truth." This was the prayer of Jesus concerning his disciples, who, in a spiritual sense, were his infant charge. Is it the concern and prayer of parents for their children ? " I pray not," said Jesus, " that thou shouldst take them out of the world, but that thou wouldst keep them from the evil" that is in it. Parents may do much towards keeping their children from evil, and preventing them from being exposed to many temptations. They may caution and warn them against the approach of evil, and they may encourage them in doing well. By an early and judicious subjection of their wills, they may prepare the way of the Lord in their hearts ; so that when he cometh he may thoroughly cleanse and purify them unto himself ; gathering the wheat (every substantial and amiable quality) into his garner, and burning up the chaff (that which is light and superficial) with fire unquenchable.

**24th.** When I view the condition of that portion of mankind which has come under the limited sphere of my observation, and when I see so many

——— "wanderers going astray,  
Each in his own delusions,  
In chase of fancied happiness, still woo'd  
But never won, my heart dissolves in pity,"

and I long for the greater diffusion of that light and grace which comes from God, and is graciously offered to all as a saviour, a deliverer, a counselor and guide. When I see its blessed effects upon individuals whose hearts it hath changed ;—and when I hear the invitation given to all to come and partake of the waters of life freely—when I hear the gracious call of my heavenly Father, saying unto all these wanderers, Return unto me, repent and live ; for why will ye die ? Why do ye spend yourselves and your precious time for that which is not bread to nourish the immortal soul, and your labour for that which satisfieth not. Hearken diligently unto me ; incline your mental ear and hear, and eat ye that which is good—hear and obey, and your souls shall live—When I read these blessed promises to the children of men, and feel the evidence of Divine mercy and goodness,—my heart expands with love and gratitude to God, and with affectionate solicitude that all

my fellow-creatures may be brought to feel the blessed influence of the Divine Spirit upon their minds, so that those who may have been as strangers and wanderers may return, and become acquainted with God for themselves.

5th mo. 27th. I have this day revived a little, after an illness of nearly a week, as severe I think as I almost ever experienced. But when my poor body seemed nearly exhausted by the violence of the disorder, my mind was preserved in calmness, and the language of it was similar to the poet's when he said,

"Or life or death is equal,—neither weighs,  
All weight in this,—Oh! let me live to thee."

If it had then been the Divine will to release me from this world, I know not that I had a wish to stay.

But I have been made humbly thankful, that during my illness my mind seemed weaned from the fading enjoyments of this life. A comfortable sufficiency of necessary things is to me far more desirable, than a multitude of the treasures of this world: for in these there is a snare, and the train of temptations that attend them makes it hard for the rich to enter into the kingdom of heaven.



7th mo. 25th. My cup has this evening overflowed with Divine enjoyment. And though the day has been passed in rather toilsome exertion, yet the sweet sensations that I have felt, have seemed to me like the smiles of heaven. May I return gratitude for all the mercies and favours conferred on me, and think nothing hard that the Lord requires of me. He hath done much for me, and in addition to his blessings I have enjoyed a cheerful, contented mind. I have also been taught not to seek great things for myself, but to be content with a little. I have seen the folly and vanity of worldly splendour, and the oppression through which many luxuries and superfluities are procured. So that, having food and raiment in simplicity, I desire therewith to be content. Superfluity in clothing and delicacies in living, can afford no real pleasure to a christian. They may gratify the worldly mind; but they confer no enjoyment on the mind that is raised above them, to contemplations as much higher, as the heavens are above the earth. The soul that enjoys sweet intercourse with God, asks not a palace for a dwelling-place here; it cares but little for its clay tenement. If God is with it, in his favour it enjoys sweet peace and heavenly treasure. All places are then pleasant, and all

seasons please. For all it renders thanks, and God the giver is praised.

9th mo. 22d. Oh ! the depth of the riches, both of the wisdom and the knowledge of God ! How unsearchable are his ways, and past finding out by all the efforts of human wisdom ! He works unseen behind his own creation, and all his works are good. Oh ! that we may be brought into that intimate acquaintance with him, which is opened to every soul that becomes entirely subject to the guidance of his holy Spirit. These value an hour in the enjoyment of his presence, more than a thousand that are filled with earthly delights.

O dearest Father, redeem us yet more and more from the spirit of the world. Enable us to keep every inclination, every propensity that thou hast given us, within the bounds prescribed by thee. Permit, if it please thee, O Lord, that in us the lion may lie down with the lamb, and the leopard with the kid,—that the cow and the bear may feed together, and a little child lead them. That thus, O Father, nothing in our hearts may hurt or destroy.

When the will of man revolts from his Maker, his selfish nature becomes more subtle than all the beasts of the field ; and through this subtle selfish-

ness he is tempted,—is drawn away by his own animal lusts and enticed. Thus, by yielding to temptations, he forsakes his own mercies, and pierces himself with many sorrows. He drives himself from the Eden wherein he was placed, and he finds that out of it his earthly nature yieldeth to him briars and thorns. Yet, be pleased, O Father of mercy, to bruise the head of the serpent in us,—the subtle, selfish nature that exalteth itself in 'us, by which we reason ourselves into a belief that we are sufficient to act without thy immediate influence and assistance. Thus we become blinded to our own weakness, and insensible that without thee, O Lord, we are poor and miserable, and blind and naked. Enable us, O Father, to watch against, and to bruise the head of this subtle, serpentine spirit of self-sufficiency, that works and reasons in the activity of our creaturely will and powers. It attacks us in our weaker part, our desires and affections. It induces us to reason against the clear voice of conviction, and of command—"What harm is there in this? It is but a little thing, and innocent in itself. Were it of any great consequence I would part with it, or avoid doing it. But to suppose that He who made me with passions and desires, stoops to notice such little things, is absurd."

Ah! this creaturely, worldly wisdom,—this

human reasoning and knowledge of what is good and what is evil, when yielded to in the lust of the flesh, or of the eye, or the pride of life, it leads into death, it drives from Eden every soul that follows its subtle workings, whether for the indulgence or gratification of animal desires, or for the performance of professed acts of worship and seeming beneficence. But when this rebel self, this subtle serpent, self-sufficiency, this enemy to human happiness, is resisted by us, then God helps our weakness to rise against it, and his grace enables us to humble it or bruise it as in the dust, so that we can say to the sin that easily besets us, Get thee hence. Then does the soul enjoy reunion with God,—the angel of his presence ministers to it a return of peace, and man re-enters paradise, a state of fellowship with God,—a heavenly communion with the Holy Spirit.

9th mo. 28th. How desirable it is, both in a temporal and spiritual sense, to have bread in our own houses, so as not to have need to borrow !—I believe it is the will of our heavenly Father, that all his children should be thus blessed : and were we to render unto him “the first fruits of all our increase,” I believe the language of scripture would be verified to us, in that our “barns

would be filled with plenty, and our presses burst out with new wine." To-day has been our preparative meeting; and when the Queries were before the meeting, the one relating to the reading of the scriptures occasioned many remarks, tending to encourage Friends in this practice. To me this language impressively occurred, Read the scriptures; but come unto Christ, that ye may have life. They testify of the Truth; but may we be willing to come to the Truth itself,—that sanctifying power which regulates the heart, and brings into subjection even our untoward thoughts. This will bring to our remembrance, instructively, what is written in the scriptures, and will show us many things that are not there recorded. This alone can produce in us and by us the fruits of righteousness, which are peace; and by faithful obedience to the leadings and unfoldings of Truth, we shall find to our comfort that the effects of this righteousness are quietness and assurance forever.

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10th mo. 7th. "Blessed are the poor in spirit,"—the humble, contrite souls: these are the peculiar objects of Divine regard: these doth the spirit of the Father visit; and in the midst of all their outward blessings he grants them the consolations of his holy presence. When the prophet enumerated his mercies to Israel,—how he

had redeemed them from a land of bondage,—opened a way for them through the sea,—fed them with manna in the desert, and caused water to gush forth from the rock for them,—he adds this greatest of blessings, “Thou gavest them thy good spirit to instruct them.” This best of all his blessings and favours, Divine Goodness withholdeth from none. His light enlighteneth the whole human family;—like the outward sun in creation, its rays are extended to the least of his creatures as well as the greatest. He permitteth even the little child to approach him and receive his blessing. He condescends, by the light of his Spirit, to point out to the little wanderer its errors; for even when a child is tempted to speak falsely, how does its countenance betray the reproof it feels in its own breast! And from what proceedeth this conviction? Is it not from the grace or good spirit of God which appeareth to all,—teaching even a child to deny unrighteousness? This is the teacher and the reprover which Divine Goodness gives to every one in order to save them from sin. It beareth long even with the rebellious;—it follows the disobedient and transgressing soul with offers of mercy, if it will forsake its evil ways and return. It is sent into the world of the heart, as a reprover for sin, and a teacher of righteousness and of judgment. When even a child

does wrong, and acts contrary to what it knows to be right, this teacher shows it that if it does well it shall be accepted; but if it does not well, sin lieth at the door, ready to carry it out into other and greater evils. If we are willing to turn at his reproof who thus smiteth us for sin, we shall find that the power of temptation will be weakened, so that we may gain a victory over it, through the aid of this grace which is freely offered us.

What encouragement is here! even though the serpent, the subtle reasoning of flesh and blood, may have wounded our peace, by exalting above its station any part of our nature. For, of all animals in creation, man is the most cunning, subtle and contriving of any beast of the field; and in wisdom was he made so. This constitutes his probationary state, this places him in a field of watchful exertion,—a warfare, in which he is called into action and self-denial: for self,—the unlawful indulgence of *self*, is the enemy of the soul's happiness. When our selfish nature is unsubjected to the government of the spirit of God, man follows his own self-will, and it leads him into evil, until he may become not only the most subtle, but the most cruel and vile of all animals. In mercy to man, hath the Creator limited the powers of all animal creatures below him in the

scale of creation,—but the spirit or will of man he hath left free—free to choose his course—but he hath shown him that to God alone he must look for wisdom and knowledge to direct his steps aright. For, whenever he attempts to seek it in any other way, or from any other source,—whenever he undertakes to determine his course by his own subtlety and contrivance, and selfish wisdom, he involves himself in a life of numberless perplexities, which sooner or later overtake him.

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It is recorded as the testimony of the Almighty concerning the patriarch Abraham, “I know him, that he will command his children and his household after him, and they will keep the way of the Lord, to do justice and judgment.” And why do not parents and heads of families take the same care, and exercise the same parental authority that Abraham did, in governing their children and households? Have not parents the same access to wisdom and prudence and power from above, that he had? Oh! for more of this labour and care in families and in managing household concerns, that would tend, under the Divine blessing, to lead and to keep the children in the way of the Lord, and would teach them to do justice and judgment; that so, when the query is uttered, Where are the lambs committed to thy charge in



the wilderness of this world? this answer might be consolingly returned; Here am I, and the children that thou hast given me—here they are, walking in thy ways, O Lord. Be merciful unto them, and keep them in thy holy hand forever.

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When it does not appear that any probable advantage would result from an exposure of the failings and errors of others, I believe it is better to be silent respecting them. How amiable is that disposition which watches over others for good, and only from motives of benefit to others speaks of the weaknesses and failings of such as have erred;—that so they may prove as warnings and cautions,—and thus be made the occasions of conveying lessons of instruction.

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3d mo. 2d, 1827. May we more and more learn to exercise that charity which is so beautifully described by the apostle as the greatest of the christian virtues; thus shall we add to brotherly kindness, charity. Our views on many subjects frequently differ; and in the course of our religious progress, there are various stages of growth. That which is suitable for a child may often be improper for one of riper age and experience. That which is adapted to the situation or state of one person, may not be so to another who

is differently circumstanced. Hence, the excellent caution given by Jesus concerning judging one another in a censorious manner. Even if we suppose or see another in error, we may give him our views, persuade and invite to what we believe is right; but a disposition to compel or coerce, had we the power so to do, is contrary to that religion which breathes peace on earth, and good will to men,—and that charity for one another in their different states and conditions, which true religion requires,—even that religion which prepares the mind for intercourse and communion with God, and finally to mingle in angelic harmony with the saints in light.

22d. We often hear of our fellow probationers being numbered with the silent dead; and a thought sometimes arises, whether some of these may not be hastened to the grave by means of improper medicines that are used professedly to effect their recovery from illness or disease. The healing of the diseases of the body has become as a trade or lucrative business amongst men; and unless those who undertake to qualify themselves by study for this employment, are governed by honest and christian principles, there is danger of their practising fraud to a great extent, and the lives of patients may be trifled with, or even sacrificed, to

support a pompous or extravagant way of living—at least, unprincipled men who follow the practice of medicine for a business, may protract diseases, by the use of improper means, in order to afford a pretext for making out large bills, that go to support pride, extravagance and high living. Physicians are exposed to strong temptations for gratifying an avaricious disposition in their charges for attending the sick and diseased; but vital christian principles will ever regulate the humble, obedient mind, on these occasions, as well as all other moral duties of man to his fellow-man. Blessed are they that remove stumbling blocks out of the way of the people of all classes, and in all callings and businesses amongst men. How excellent would be the effects in the community, if that christian rule of conduct was generally observed in all the dealings of man with his fellow-men, “All things whatsoever, that ye would that men should do to you, do ye even so to them”—and it is only to place ourselves in the stead of others, to see how this rule would operate. But then selfishness must be subdued, and humility take its place in us; so that when we see a brother or sister suffering, or in need of help, we shall not shut up the feelings of sympathy and compassion towards them.

5th mo. 11th. In following Divine counsel there is safety. He who condescends to direct the steps of the humble though frail and finite man, sees the future as well as the present; and the heart that is dedicated to God, will be kept in peace. The mind that is stayed upon him, and acknowledges his government and direction in all its ways, will be kept in perfect peace. How happy such a mind feels may be understood by the language of David when he said, "I will fear no evil, for thou art with me : thy rod and thy staff, they comfort me."

5th mo. 12th. My heart is warmed with love towards all. Every feeling of bitterness and animosity toward those who appear to me to be in error, seems lost in the ocean of Divine love; and I feel it to be an unspeakable favour, that we are permitted thus to sit at the feet of our Divine master, waiting to receive his word;—waiting that our spirits may be more fully clothed with his own holy spirit,—so that in his blessed name and nature we may be enabled to do good to those that hate us, and confer favours on them that treat us evilly, or despitefully use us, and persecute us.

6th mo. 22d. "By the grace of God," said the apostle Paul, "I am what I am." I have felt

thankful that my lot has been cast where the temptations of affluence have not beset me. For I have beheld (if I may so express it) the graves of those that have made gold their hope, and fine gold their confidence; and I have seen their sorrows. The way of these transgressors is hard. Indeed it is hard for those that have devoted themselves to the pursuit of wealth and of worldly greatness, to enter the kingdom of heaven. But with God all things are possible. How often are his judgments in an especial manner sent upon those that rebel against him! How frequently are they brought into trouble and perplexity even about their business and affairs; when the wealth they are pursuing, and the world around them afford no true enjoyment. They find themselves driven from Eden, from the tree of life, and the earth with its pursuits yields them only briars and thorns. These perplexities and difficulties are permitted or sent in mercy to bring them to a state of feeling, a state of humility—and continue until they return to a sense of their own condition, when they remember they are but dust.—Then, when the soul is thus abased in the presence of God,—when all that this earth affords is to them as nothing,—when the world and all its glory and riches is to them a dreary wil-

derness that gives them no consolation, then, in this state of deep contrition, God meets with them, and becomes their saviour and their redeemer.—Then, when the ear of their soul is open to hear, he calls them to him for rest. Come unto me, all ye that are weary and heavy laden, and I will give you rest.

10th mo. 31st. I desire that I may omit no opportunity that is afforded me of doing good or of receiving good. “I being in the way,” said the servant of Abraham, “the Lord led me.” Benefits, I believe are often conferred upon us, by placing ourselves in the way of receiving instruction. It was those who stood in the market-place, and not they who remained in their ceiled houses, whom the master of the vineyard sent to labour, and whom he rewarded with his gifts. Blessed are they that are found watching.

11th mo. 5th. Contentment is a gift which God bestoweth on them that desire above all things to do his will. These become satisfied with every situation in which Divine wisdom may place them. They believe that God doeth all things well,—that he knows what is best for them, and that he afflicteth not willingly the children of men. Ys the permits afflictions and trials to as-

sail them, in order to work out for them an exceeding weight of glory. But the arm of his goodness supports them under these trials. He is their stay and their staff, and they lean upon him in the season of tribulation. Thus, as man co-operates with God, the work of the Lord prospers in his hand. Affliction is not to these an evil ; for in the midst of their trials and privations, the souls of his servants can rejoice in God their Saviour—even though the oppressor may hold their bodies bound in chains, yet the mind is free.

24th. This morning my health appears to be recovering from a season of severe indisposition, in which death seemed to be at my door, when in all human probability, I was near being separated from all here below. My sensations were solemn ; and when looking at those who are interwoven as with my own existence, the tear dropped from my eye, and the aspiration arose within me, If I am now taken from these, wilt not thou, O Lord, mitigate the stroke to them, and impart thy grace to them, which is sufficient under every trial that thou permittest. And this language followed, Leave them to me, and let them trust in me. But, through mercy, there seems at present a prospect that more days will be added to my life, and that my stay here will be a little longer. Oh! that

these added days may be dedicated to God, and that I may consider myself wholly his, and not mine own. May I endeavour to improve by every dispensation allotted me.

2d mo. 16th, 1828. I very much desire Divine preservation, that I may so move and act in all things, that no stain or reproach may in any wise through me be cast on the blessed Truth which I make profession of, and which I greatly desire may be spread among the people, that they may behold its beauty and excellency. When seeking minds are inquiring what is Truth, Oh! that they may see its blessed effects in those who have become acquainted therewith, and experienced its saving influence. Oh! that these may stand as lights in the world, so that their good works may bring glory to God, and hold up the invitation to others to follow them.

4th mo. 16th. The heart that is warmed by Divine love, glows with benevolent feelings towards all mankind. Its delight is to bless all within its influence. It looks up to God as its father, and all that he has made is valued for his sake.—He is the object of their greatest love, and all his creatures are dear to those that love him. These



can adopt the language, One is our Father, even God, and we are all brethren.

6th mo. 23d. "To you, my beloved brethren in Christ," said William Penn, "that are in the exercise of the ministry,—Oh! feel *life* in the ministry. Let *life* be your commission, your well-spring and treasury on all such occasions; else, you well know, there can be no begetting to God; since nothing can quicken or make people alive to God, but the life of God: and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. It is not our parts, or memory, the repetition of former openings, in our own will and time,—that will do God's work. A dry, doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best. There is another soundness that is soundest of all, viz. Christ, the power of God. This is the key of David, that opens and none shuts; and shuts and none can open. As the oil to the lamp, and the soul to the body, so is that to the best of words. Which made Christ to say, 'My words, they are spirit, and they are life'—that is, they are from life, and therefore they make you alive that receive them. If the disciples that had lived with

**Jesus**, were to stay at Jerusalem till they received it,—so must we wait to receive, before we minister, if we will turn people from darkness to light, and from satan's power to God."

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9th mo. 21st. One thing have I desired, and that will I seek after, that I may dwell in the favour of the Lord ;—that I may receive the knowledge of his will concerning me, and the ability to do it. This is more to me than the favour or friendship of mortals. It is heavenly treasure, life eternal, to be made a partaker of holiness ;—to know our spirits purified by the renovating influence of the Holy Spirit ;—to know that access is granted us to that Fountain from whence goodness flows,—to know that we have peace with God. This is an anchor to the soul, sure and steadfast.

10th mo. 27th. It is necessary frequently to examine the motives by which we are actuated. If our motive is purely to serve God, we shall receive his reward, and his blessing will rest on our endeavours to do his will. But if our good deeds are performed with a view of gaining the approbation or applause of one another,—this motive is not pure. If we give alms in order to be seen of men, and commended by them, our motive is selfish. All such have no reward of their Father

**who is in heaven. And there are many that in their own will and contrivance, are professing and attempting to do God service, in works called benevolent and charitable; but who, like Saul in his unsanctified, selfish zeal, are frustrating the gracious designs, and interrupting the work of God, through others. How then shall we work the works of God availingly and acceptably? By individually asking counsel of him, and waiting for his putting us forth, and going before us. "Lord, what wilt thou have me to do?" In this state, we shall not be in haste; but from the pure motive of doing the will of God from the heart, he will open a way of righteousness before us, and we shall receive the reward of the righteous, and the Divine blessing will rest on our labours.**

1st mo. 20th, 1829. When I reflect on the goodness of the Lord and his wonderful condescension and loving kindness towards us, my heart is humbled within me, and bows in gratitude before the gracious Giver of every blessing. Oh! may I ever be enabled to suppress every murmuring thought, should any such arise at crosses or disappointments,—but let me ever patiently abide the turning of the Divine hand in every allotment of his providence, and ever with humble resigna-

tion to his will, be ready to adopt the language of the poet :

“ Good, when he gives, supremely good,  
 Nor less when he denies;  
 Even crosses from his sovereign hand  
 Are blessings in disguise.  
 Let faith suppress each rising fear,  
 Each anxious doubt exclude,  
 Thy Maker's will hath plac'd thee here—  
 A Maker, wise and good.  
 He to thy every trial knows  
 Its just restraint to give,  
 Attentive to behold thy woes,  
 And faithful to relieve.”

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26th. For every act of obedience to God, there is a reward. It is often through the sufferings of the Lord's dedicated servants that much good is effected in the earth. The reproaches cast on the faithful, but expose the reproachers; and the arrows of slander and abuse rebound upon those that shoot them against the innocent. Virtue needs no defence from the arm of flesh;—its innocence is its shield, which the shafts of envy cannot pierce. It is raised above malice; for the strength of the righteous is renewed in God. He is their refuge every where, and in his pavilion there is safety and peace.

**31st.** I have considered the importance of cultivating, in early life, an amiable disposition, gentle and condescending, forgiving and obliging.—How it sweetens the enjoyments of the domestic circle, and increases our social comforts! It excites its likeness in others, and is not only amiable and agreeable in the sight of men, but it is a disposition with which the Lord is well pleased.—How conspicuously is it seen in the character of the patriarch Abraham, who was directed to walk before God and be perfect. Hence, we find that when there was some disagreement between the herdmen of his cattle and those of his kinsman, Lot, his peaceable principles operated for the preservation of harmony between them; and he said, “Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we are brethren. Is not the whole land before thee?” So he gave Lot his choice, and they separated their flocks and herds—Lot taking the well-watered plains of Jordan, and Abraham dwelling in Canaan, where the Lord blessed him more abundantly. So also, when he heard of his brother Lot’s affliction, Abraham went forth for his deliverance, and rescued him, his family and his substance, from the hands of their enemies. Behold also the amiable disposition of Abraham, when he was pleading for the guilty inhabitants

of Sodom, when the Lord showed him the judgments that awaited them! The character of Abraham was so well-pleasing in the sight of God, that he was called the father of the faithful.

4th mo. 22d. I have this day felt weakness of body, and been sensible on what a slender thread (if I may so express it) hangs earthly bliss. How easily our bodily frame is shaken by disease; and the mind becomes unable to exert its wonted vigour! Oh! that I may, while health and ability are granted, endeavour to do what good I can, in the ability which Truth gives—and be found in the right exercise of the faculties given me for a great and noble purpose, even the honour and praise of my great Creator, and the good of my fellow-creatures. I desire not to hide my talent in a napkin, nor to bury it in the earth: but the desire of my heart is, that I may be engaged in the service of my heavenly Father, in whatever way he may be pleased to appoint. Many, I believe, from good motives, undertake what they think to be good works; but, not waiting for Divine command, nor acting in Divine ability, it is to be feared they are in the situation of Saul when he thought he was doing God service, although he was opposing his holy will, in the zeal of his creaturely activity, and persecuting his devoted

children. To many of these zealots of the present day, would they but silence their fleshly activity, the Divine inquiry might be applied, Who hath required this at your hands?

6th mo. 17th. "The Word is nigh thee, even in thy heart, that thou mayst hear it and do it." All the Lord's saints are (as it were) at his feet, waiting to hear his word: for he teaches his people himself,—the least as well as the greatest.—The attentive mind, when turning to the right hand, or to the left, hears a voice, saying, 'This is the way, walk in it. The Lord has communed with his children in every age of the world.—Would he form so noble, so dignified a being as man, and leave him in the infancy of his existence? Would he endow him with a capacity to understand his spiritual instructions, and not confer these upon him? Nay: there are living witnesses that can assert the truth, that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." If he would exercise his understanding and will in obedience to the manifested will of God, then would he receive additional discoveries; and the sphere of his vision and of his happiness would be enlarged, But, unless all is surrendered to the Divine government, God will not work in man according to his good

pleasure; and therefore he remains imperfect.—Thus, man fails to exhibit the glorious workmanship of the Almighty hand, because he will not yield to its operations, nor give up his own will to the will of God, so as to come wholly under his Divine government. Hence, we behold him an imperfect creature. And why is he so? Because he will not let the Lord rule and reign in and over him. He takes into his own hands the workmanship of God, and thus it is made imperfect; even that which was designed to be upon earth the image of its Maker;—because, when under man's government, oft-times he is the vilest animal in creation. And though formed with the noblest faculties, yet these are by him perverted and misused, so as to disturb the order and happiness of God's creation; and hence, misery is in the world. Was ever any creature made unhappy by God? His spirit is indeed a witness against all iniquity. But do any except transgressors, feel his wrath, or rather, the heart-rending anguish which is the consequence of rebellion against him and his righteous government. This is what makes men miserable,—this is what disturbs the order and harmony of God's creation, and introduces misery where he designed there should be happiness; for all his works are good.



12th mo. 14th. I have felt myself this day as a little one,—my tenement of clay, frail and feeble: but through the strengthening influence of Divine grace, that which is required at the hands of his devoted children, may be done to his honour and praise. These witness a peace which surpasses all the enjoyments that earth affords; and which all that they have been called from never gave.

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23d. If friendships are not formed upon a basis that will stand,—if they are not founded in virtue and Truth, when death cuts the slender thread of life, and severs the mortal from the immortal part,—what must be the stroke to those whose friendship is of an earthly nature, and who have no relish for the joys that are celestial and eternal? But when friendships are founded in God,—when there is a spiritual union between kindred minds,—when God is looked up to as the Author of every blessing, and in all things honoured, worshipped and obeyed,—friendships formed in accordance with his will, do not prove a hindrance in his service, or in obedience to him—but rather, the devoted soul realizes a blessing from his hand, a union of spirit with a kindred spirit who is alike desirous of doing the Divine will. These are one another's helpers and encouragers in that which is good and right. They journey forward hand in hand to-

ward a higher and more glorious state of existence. In sweet fellowship of spirit, they walk to the house of God in company. Such friendships are of a holy, heavenly nature : and shall these be rent asunder by the hand of death ? Will not that which is in union with the Father, be permitted to ascend to him ? Will not kindred spirits mingle before his throne together ? Surely, these whose delight is to do the Divine will, whether on earth, or disrobed of mortality, enjoy a fellowship and a friendship that never ends, because it is founded in God.

1st mo. 12th, 1830. If parents were concerned, not by precept only but also by example, to lead their children unto God, a rich reward would be the result to themselves, and a blessing to their offspring, far beyond earthly treasure. This may perhaps sometimes make the path of life a little smoother and easier to them ; but Divine favour and acceptance with their God, this is what makes life an Eden, and the “ desert to rejoice and blossom as the rose.” Were children early directed to the unflattering witness for God in their own hearts—were they instructed and encouraged to attend to the intimations of that voice which spoke to Samuel when he was a child, and which speaks to all who have arrived to years of religious

**thoughtfulness ;—were children early taught to regard the Divine law that is impressed upon their minds, and written in their hearts,—that which convicts and condemns for mis-spent time, for idle, foolish, vain and evil words and actions,—and was there a faithful obedience yielded to this law and convicting principle,—both parents and children would be blessed.**

The godly precepts, cautions and counsels of a pious parent, I have considered as a legacy to children, far more valuable than worldly substance, —than gold and silver. And were children early instructed and kept in the right way, I believe they would seldom, when further advanced in life, depart therefrom. Much depends on parents fulfilling their duties towards children faithfully.— They may do much towards clearing and preparing the way for their children—making crooked things straight, and rough places plain, and counteracting the influence of evil communication and evil examples, which are almost daily to be met with in the world. And though it may be difficult to keep children entirely out of the way of these exposures, yet a watchful, pious parent may do much to counteract their evil tendency. They may advise, admonish and entreat,—may counsel, caution and instruct;—they may show the sad and unhappy consequences of transgression, and give

them many lessons which they have learned by experience. Thus the youthful mind may be prepared to meet temptations, and strengthened and fortified against yielding to the influence of evil examples, or the enticement of sinners. These are duties that I believe parents owe to their children: and if faithfully performed, under the Divine blessing, may be of lasting benefit to the succeeding generation.

3d mo. 5th. Returned to New York, after attending the funeral of our ancient, beloved friend, Elias Hicks, who departed this life on the 27th of the 2d month. His funeral was attended by a large number who felt the separation from a friend tenderly beloved,—an elder in the church, deserving esteem,—a father in Israel, now gathered unto God. May the spirit which was in him, and which wrought through him the works of God,—descend upon those left behind.

I have felt the necessity of application to the throne of grace,—of seeking after Divine aid, in my daily conduct, so that my spirit may be clothed with the covering of the Holy One;—that I may minister unto others in conduct and conversation; and in all my movements set an example of uprightness and christian humility.

**It is from the fountain of strength, that strength is to be received. Every good gift comes from God; and it is as the mind is replenished with the influence of his spirit, that we can speak of the things of God, and bear witness unto his Truth.**

**4th mo. 6th. “A soul redeemed, demands a life of praise,”** When I reflect upon the mercies of a gracious God unto me from my childhood, my heart is impressed with gratitude; and desires are raised in me, that the future time which may be granted me may be occupied in a manner consistent with the design of the gracious Giver, from whom cometh every good gift; even our ability to do his will cometh from God, as well as deliverance from temptation, and victory over evil. But from whence comes all the evil that there is in the world? Whence comes war, with all its attendant train of miseries? An apostle answers, “Come they not hence, even of your lusts that war in your members?” From whence come offences of various kinds that are in the world? for in the world offences do come; but wo unto those by whom they come. If a desire to do, or to receive what is not best for thee,—if the indulgence of these inclinations in thyself, cause thee to offend either God or man, keep thy conscience void of

offence, by denying thyself and taking up the cross to those desires.

4th mo. 13th. Are not the spirits of thy devoted children, O Lord, sometimes permitted to mingle in sweet harmony together? When in unison with thy Holy Spirit, are they not one in thee? And is there not a sacred heavenly fellowship with these, when engaged in desiring the promotion of thy work of truth and righteousness in the earth—when in that devoted state that neither father nor mother, wives nor children, houses nor lands, separate from thee, because thy love, thy law is more precious than these? And such as do thy will are united together in a holy relationship, nearer than that of brothers and sisters. Do not these mingle at seasons in a holy fellowship, though outwardly situated far distant one from another? And are not their spirits baptized together into this precious oneness, when breathing the anthem, Glory to God in the highest; on earth, peace, good will to men?

My friends in Philadelphia, who are at this time met together at the Yearly Meeting, have been brought fresh to my remembrance; especially those upon whom the weight of the concerns of society, of latter time, have more particularly rested.

These, I believe, have felt themselves somewhat in the situation of a leader in Israel formerly, who was zealous for the honour of God and the good of his people, when he said, "What wilt thou do unto thy great name?" With these beloved friends, my spirit travails in sympathy, while they are exercised for the promotion of Truth, and the enlargement of its borders.

He who caused the disciples of Jesus, the sent of God, to see him communing with Moses and Elias, and to hear a voice from heaven saying, This is my beloved son; hear him;—he is, I believe, still near unto his people, accepting their sacrifices according to what they cost, and sustaining those who have been zealous for his honour, and for the good of society. These feel a godly care lest the principles of Truth, and the plainness and simplicity into which it led our predecessors, with other precious testimonies given us to bear, should be trampled upon by the lovers of the world, its fashions, its customs, and its many practices that are inconsistent with the meek and self-denying example of the righteous, who have faithfully borne testimony to the Truth, in practice, as well as by exhortation, precept and admonition. Minds thus exercised and thus baptized with the one baptism into one spirit, have fellowship one with another; and whether pre-

sent in body or absent, they mingle in sympathy with each others exercises; they strengthen one another in the Lord's service, and are brethren and sisters in the Truth. These in gospel fellowship, can say, Come brother, come sister, let us go forward in the work of the Lord, not counting any thing as loss which is sacrificed because it separates from him or interferes with his work through us in our day.

With such dear, exercised spirits, I have been induced to believe, mine at this time has mingled, and it has been a strengthening season. When we are permitted thus to bow and to wait at the footstool of our heavenly Parent, we sometimes feel his blessed presence, and therein see that he is near unto all, gracious unto all, omniscient and omnipotent,—and that he grants unto the humble and the contrite, a portion of his own Spirit, by which men are made capable of honouring God. In this and by this do the spirits of his devoted children mingle together. They rejoice when Truth prospers,—when the little Davids are enabled to subdue Goliath, and to stand firm and victoriously oppose the adversaries of Truth. May the work of the Lord go forward to his praise.

6th mo. 24th. When at meeting this morning, the language of the apostle Paul revived, “Thanks



be unto God for his unspeakable gift." The privilege of retiring from the bustle of worldly concerns, to commune with our own hearts and be still,—to seek in silence that we may find him whose word speaks to the heart, who is graciously found by them that seek him ;—this privilege of publicly acknowledging unto the manifestations of God in the heart, and waiting in silence before him—this privilege has seemed to me like entering upon the labour of our predecessors ;—many of whom suffered the spoiling of their goods and cruel imprisonments, before they were permitted to meet in silence unmolested by the mockers and revilers. They were often taken from their meetings to prison houses and cruelly injured and abused. But at those seasons, when met to worship God, such was the state of their minds, that one who was capable of feeling and of judging, and who afterwards became a dignified instrument in the Lord's cause, thus described their solemn meetings ; " When I came, said he, into the silent assemblies of God's people, I felt a secret power among them which touched my heart ; and as I gave way to it, I felt the evil weakening in me and the good raised up ; and then I became knit and united unto them,—hungering more and more for an increase of that power and life, whereby I might feel myself perfectly redeemed." Were

our minds at this day thus gathered unto God and centred in that Source from whence all good cometh, I believe our solemn assemblies, whether held in silence or otherwise, would be seasons of refreshment from the presence of the Lord, and the acknowledgment of many hearts would be, It is good for us thus to meet together.

7th mo. In all that has attended me during the vicissitudes of my life, the goodness of a gracious Providence has been extended towards me. May my heart adore, and with gratitude day by day may it be my endeavour to walk conformably to his holy will,—to honour him in all my ways.

When we are eagerly bent upon doing something, or saying something,—then, to cease from our own activity, and listen to the voice of God,—such seasons to me have been peculiarly blessed. When sometimes I have been reading an interesting, entertaining book, and, feeling my mind drawn to contemplations of a different and heavenly nature, I have laid it aside,—then has there been opened to me Divine and heavenly views, and I have been constrained to acknowledge that it was the Lord's doings.

8th mo. 12th. Gratitude to thee, O dearest Father, flows from my heart. Thou knowest what

is best, and thou canst sanctify afflictions to us. I desire the government and guidance of thy holy Spirit, more than an abundance of the things of this life. Thy blessing, O Father, is to me a treasure beyond any that earth affords. May my life be comfortable to the Divine will in all things. Should health again be granted me, Oh! may my all be dedicated to the service of my heavenly Father. It is my delight to do his will. May every blessing and gift which he may confer on me, be surrendered to his all-wise disposal; so that in all things I may honour him, and be a good steward of his manifold grace.

11th mo. 5th. Thine hand, O Lord, restores health to the body, and gives vigour to the mind. May I be sensible from whom cometh my help, and may my daily conduct speak his praise. For all his dispensations, my gratitude is raised to my Almighty Benefactor. Oh! that my life may ever be guided by the dictates of his holy Spirit.—Blessed are they that hear his commandments, and do them. These have admittance and holy communion with him; and the Father of spirits condescends at seasons to visit his children, teaching them himself, and blessing their endeavours to walk in obedience unto his law.

12th mo. 26th. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." There are those who, with the apostle, can testify that they have not followed cunningly devised fables, when they have attended to the inward manifestation of the inspeaking Word of God, revealed in the heart. These understand the doctrine of his beloved Son, Behold the kingdom of God is within you. There his laws are written, and there his Spirit rules and reigns—there he communes with his devoted children; and the acknowledgment is raised, Behold the tabernacle of God is with men.

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1st mo. 2d, 1831. This language sweetly occurred to me in the night season; "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts."

2d mo. 15th. My grateful acknowledgments are rendered unto thee, O Lord, for the favour of contentment. Surely this also is thy gift. Oh! may I reverently bow before thee, under a grateful sense of thy manifold mercies. Thou, O Lord,

seest the future—thou knowest what is best for us,—best for the promotion of thy work through us. And in what thou seest meet that thy servant should be an example unto others, let thy will be done. I have desired beyond earthly treasure, ability to do thy will, O Lord, and to promote thy work, and the exaltation of thy testimonies. I desire to glorify thee. Thy will, O Father, be done in all things.

25th. This day, my dear cousin, M. B. Walker, whose health for a considerable time had been declining, departed this life. While reflecting on her removal, this scripture passage revived, “Be ye also ready;” and in the remembrance thereof, I received instruction. Blessed is that servant who is found watching and ready at the solemn period.

3d mo. 6th. “Thy mercy sweetens every soil,” sweetly occurred to me this morning. Whatever may be permitted, or dispensed by Divine wisdom, in all let me say, Thy will, O Lord, be done. In sickness, or in health, in every dispensation meted out to me in his wisdom, in every situation allotted me by his appointment, I desire to be content.

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*A brief Memorial of the monthly meeting of  
New York, concerning ANN BYRD; to which  
is added some Extracts from her Manuscripts.*

IN this memorial, we have not to record the account of one who had attained to advanced age, but we have to advert to a character, perhaps not less animating,—that of one, who, though comparatively young in years, was rich in faith ; and who was mercifully enabled to lead, in a good degree, “ an unspotted life.”

Ann Byrd was the daughter of Joseph and Elizabeth Byrd, of New York, and was born on the 3d of 11th mo., 1798. Her parents were engaged to imbue her mind with the love of piety ; and they had the satisfaction of finding that their solicitude was abundantly rewarded, by her own clear perception of the superior importance of religious engagements. From her childhood, she manifested a lively and tender sensibility ; and although, as she grew in years, she made considerable advancement in literary and scientific pursuits, yet she early evinced that her affections were chiefly placed upon things of an eternal nature, and that

her principal concern was to gain the favour of Him, with whom are "all the treasures of wisdom and knowledge." In her retired moments, it appears that from her early youth she was almost in the daily practice of recording her religious exercises and impressions.

The following are extracts from her memorandums, and we think they will be deemed instructive evidences of the pure and pious frame of her mind. The first extract which we have selected, was written about the seventeenth year of her age.

3d month 2d, 1816.

O holy Father, may I, with humble gratitude and reverent awe, acknowledge thy infinite goodness towards me, during the short period of my existence. Thou permitted me early to see the happiness thy dedicated children enjoy : and when the gilded allurements of this world were presented to me, thou wast pleased in condescending mercy, to stain them in my view ; and I was proved by temptations more singularly trying, when my situation seemed as in a desert wilderness, and from my comfortless mental habitation, I was led to query, Where shall I find consolation ? Yet even here, thy goodness upheld me, and bade my wandering feet stand still, that I might know

thee to be my God. And Oh! this day thou hast permitted me to see the purifying nature of those trials; to taste the delights of thy banqueting-house, and to say, O Lord, it is enough. May I rejoice evermore in all the turnings of thy holy hand upon me—pray without ceasing for thy direction in the various vicissitudes of life, and in all thy dispensations, continually give thanks.

7th mo. 29th, 1817.

Suffer me once more, O holy Father, to offer my all to thee. Thou hast graciously been pleased at times to direct my youthful heart, and hast declared thyself still to be found by those that seek thee. Grant, O dearest Lord, among the multitude of thy blessings, a knowledge of myself; enlighten my understanding, that I may see my imperfections and infirmities as beheld by thee, and grant, if it please thee, strength to correct them. Is it not thy presence that now surrounds me? What is this extatic feeling but heaven itself?—Whence proceeds this angelic anthem that echoes within me, Glory to God in the highest, peace on earth, and good will to men. Be still all ye powers from without, and interrupt not this holy serenity.

3d month 12th, 1818.

O bountiful Father, daily am I a partaker of thy goodness. Let me not be unmindful of the



obligations I am under for thy manifold mercies ; but may I endeavour, by acting conformably to thy will, to show forth thy praise. May humility and industry attend me. Suffer not, O holy Father, any thing in me that displeaseth thee to go unpunished, and in the hour of temptation be thou my protector. Enable me, by thy holy Spirit, to persuade some of my younger friends who have strayed far from thy enclosure, to return as the prodigal unto thee.

There are many of that class who in their hearts love thee, but not being firm enough to resist the torrent of temptation that is bearing upon them, openly, in their conduct, deny thy name. To these, O holy Father, let me be an instrument of use ; enable me to assure them of the beauty there is in holiness, and of the permanent felicity attendant on piety. May they be convinced, that "one hour in thy presence, is better than a thousand" elsewhere. And, Oh ! dearest Lord, be thou my counsellor and director. I have enlisted in thy warfare, invest me with the armour of righteousness, and enable me to destroy my spiritual enemies. Let me not act in my own will, or according to my own inclination ; but when thy commands are given, may thy servant be in readiness to obey them.

8th month 14th, 1822.

O dearest Father, the time that is passed in waiting upon thee, is by far the most delightful of my life. I long for the moment to arrive, when earthly cares allow me to enter my closet, my retired apartment, where I may hold communion with thee; thou knowest that I desire to serve thee above all; thou knowest, O dearest Father, that I desire to hold nothing so dear, but at thy call I may part with it.

10th month 7th, 1822.

O dearest Father, the world cannot satisfy the desires of my immortal spirit; I have in measure partaken of its pleasures and found them vain; but there is an eternal substance, a soul-sustaining joy, which thou art pleased to grant unto thy children that seek thee with their whole heart. Assist me, if it please thee, in performing the solemn resolution I have made this morning, which is never to pass a single day that may yet be granted me in this land of probation, without waiting in silence for thy divine instruction.

12th month 5th, 1822.

I thank thee, O dearest Father, for arresting my attention in the morning of my day, before my affections have become deeply entangled with

the things of this life. After the delightful intercourse my soul at seasons enjoys with thee, the most interesting conversation of the world is a burden to me ; I am weary with hearing it.

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Having herself experienced the delights of living under the Divine law, she felt an earnest desire that others also should be brought under the same blessed influence ; and about the twenty-fifth year of her age, she was constrained to appear in public minisiry. Her communications were short, but they were solemn and impressive ; and the meekness which clothed her spirit in this important service, was acceptably evident to her friends.

We continue the extracts from her writings, after this period.

5th month 11th, 1824.

Oh ! that I may learn obedience by the things that I suffer, and be made perfect through suffering. I fervently desire that thine eye, O Lord, may not pity, nor thine hand spare, until all in me that offends, is removed. I ask not a mitigation of suffering, for I have known its cleansing effect ; and among the multitude of thy mercies, have I numbered a quick perception of my own errors. Be pleased, O dearest Father, to show

me these in their darkest hue, that I may see the sinfulness of sin in every shape, and under every transformation.

5th month 7th, 1825.

I have this day revived a little, after an illness of nearly a week, as severe I think as I almost ever experienced; but when my poor body seemed nearly exhausted by the violence of the disorder, my mind was preserved in calmness; and if it was then the Divine will to release me, I know not that I had a wish to stay.

7th month 3d, 1825.

This evening there seems a prospect of my health being restored a little longer. May I duly appreciate the blessing, and consider it as one lent;—may my time be occupied, not in gratifying myself in doing my own works, but may it be dedicated to my heavenly Father. May I endeavour at all times and in all places, to serve him with the ability he may be pleased to afford. This is a covenant that I have repeatedly made; and may no desire after ease, no shrinking from suffering ever prevent my endeavouring to fulfil it.

In the hour of negligence, or thoughtlessness, may the Divine Spirit warn me; in the hour of forgetfulness, may it bring this covenant to my

remembrance ; and in the hour of weakness may it strengthen me ; for it is all-sufficient and omnipresent ; it is God in the soul of man, revealing himself to us as we are able to bear it.

1st month 19th, 1830.

O dearest Father, thou knowest that I have desired not to shrink from what may be for the promotion of thy work. Wilt not thou continue to be with me, and in the way in which I can most acceptably do thy will—in the way of thy leading, I desire to give glory and honour to thee. I have experienced the happiness of thy government ;—in poverty, I have learned that thy favour is wealth ; in adversity, I have proved that thy love is prosperity. Unto thee, O dearest Father, I desire to surrender myself and my concerns ; I delight in the promotion of thy work ; it is joy to me to do thy will ; may this privilege be granted me, and in all things may it be my endeavour to give glory to thee.

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Her last illness commenced about the first of 8th month, 1830, and continued with but little intermission, until the close of her life. Her sufferings during the latter part of her sickness, were at times very great, but she bore them, not only with resignation, but with cheerfulness.

The following are a few extracts from the memorandums written by her during her indisposition.

9th month 26th, 1830.

The times, O dearest Father, are in thy hands ; thou knowest when it is best to sever the thread of life. When our work is finished, Oh ! then to be admitted to the mansions of rest and peace ; to ascend unto God the Father of spirits ; is it not the summit of the christian's hope ?

12th month 28th, 1830.

Precious are those moments, when the heart enjoys intercourse with its God, holy communion with the Father of spirits, the God of consolation, from whom proceeds every blessing. Thine are we, O Lord, and thy servant desires to serve thee with gratitude and integrity of heart.

1st month 19th, 1831.

It is delightful to pour forth my heart unto thee, O Thou who seest in secret, who hears the petitions—the aspirations of thy children. Thy servant, O Father, thou knowest, has not asked for an abundance of the treasures of this life, but I have desired wisdom and ability to do thy will, O Lord, and the guidance of thy Holy Spirit.

2d month 15th, 1831.

My grateful acknowledgments are rendered unto thee, O dearest Father, for the favour of contentment; surely this also is thy gift. Oh! may I reverently bow before thee, under a grateful sense of thy manifold mercies. Thou, O Lord, seest the future—thou knowest what is best for us, best for the promotion of thy work through us: and in whatever way thou seest meet that thy servant should be an example to others, may thy will be done.

3d month 28th, 1831.

Be it, O Father, according to thy word; this has been the aspiration of my heart this day. In sickness or in health, may good be done,—the Lord be glorified, The pure in heart, the redeemed in spirit, are permitted to see thee, O Lord, glorious in holiness, doing wonders. Thy ways are not as man's, neither are thy dispensations like unto the bread which perisheth, the enjoyments of time; but in thee, the righteous rejoice, and find safety. Thou art the refuge of thy people every where, a present helper in times of trial; and though thy devoted children may be beheld as smitten and afflicted, yet through their sufferings shall there not be revealed important truths?

Her illness gradually increased, but the humble confidence and placid tranquillity which had mercifully been her experience through life, continued with undiminished strength and sweetness, until her death, which took place on the 9th of 5th month, 1831, in the thirty-third year of her age.

Thus has been early taken away our beloved sister; but her example will remain with us in precious remembrance. Her life was adorned with meekness and innocency; and we believe she was graciously permitted to enjoy the fulfilment of the animating appeal of the prophet: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

**THE END.**



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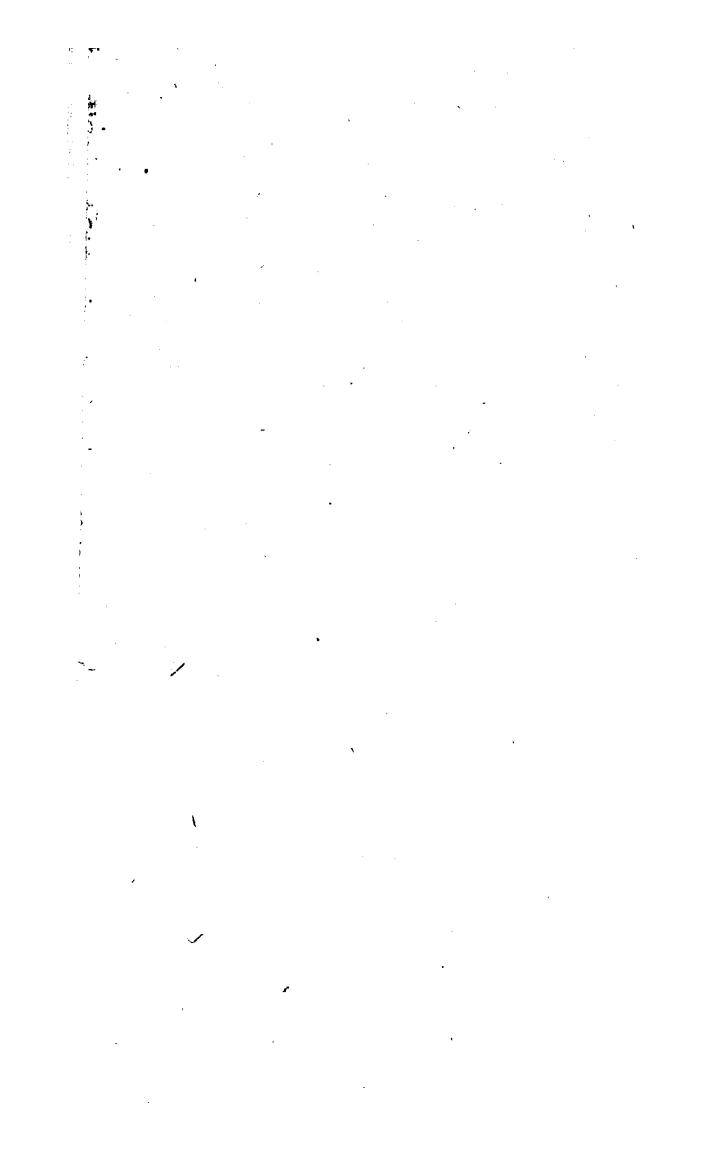
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